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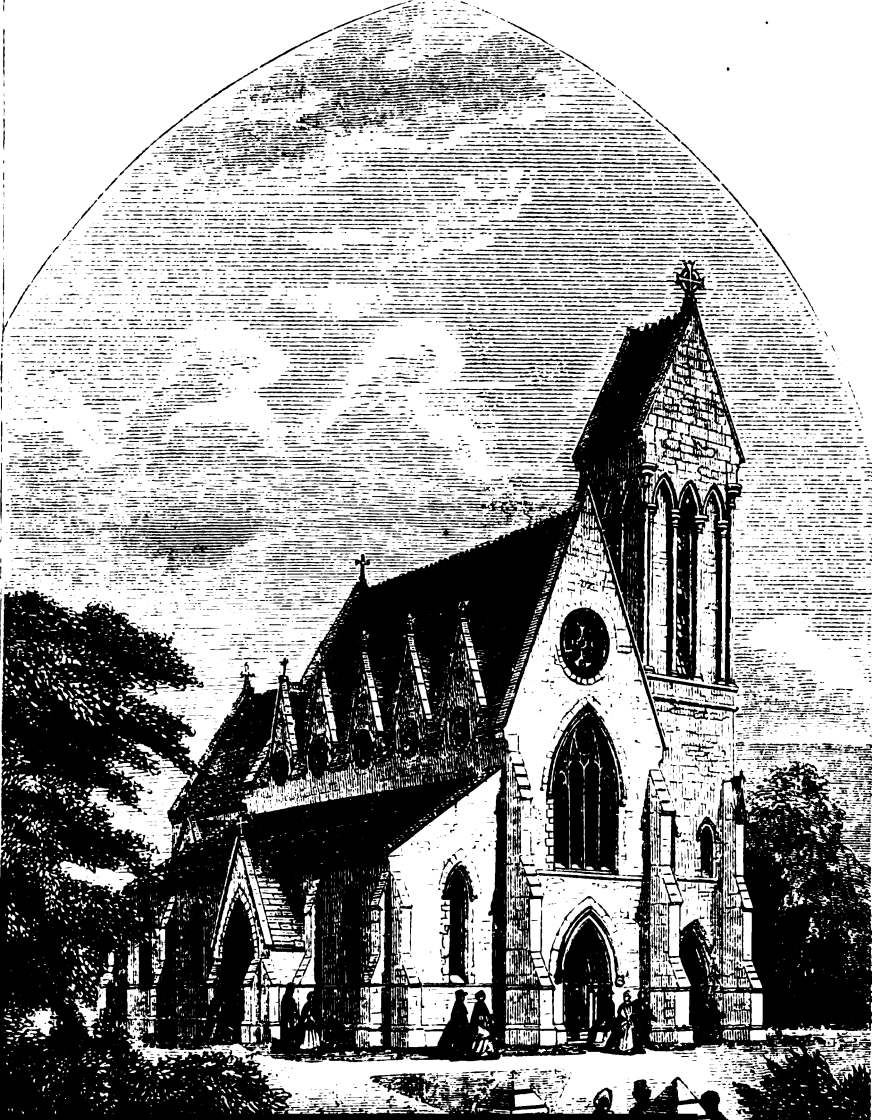
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# *The Church Builder*



128-





# THE CHURCH BUILDER.

A  
QUARTERLY JOURNAL  
OF  
CHURCH EXTENSION IN ENGLAND  
AND WALES.

## Contents:

The Incorporated and the Diocesan Church Building Societies.  
Adorning Churches.  
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Church of St. Hilda, Hartlepool. *With an Illustration.*  
Church Extension in Leeds.  
New Churches, and Churches Restored or Enlarged.  
Recent Grants in aid of Church Building.  
Quarterly List of Sermons, &c.

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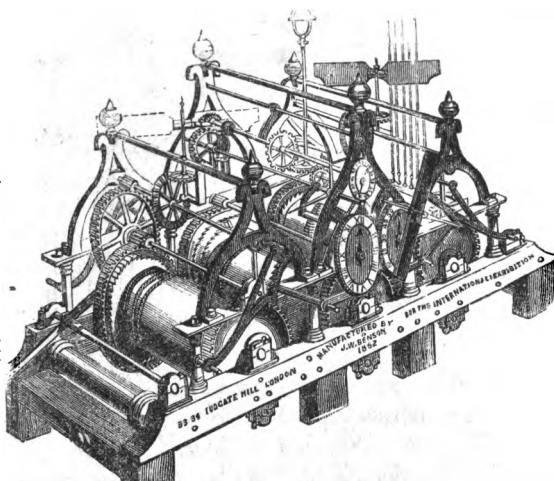
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1866.

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# The Church-Builder.

No. XVII.

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## The Incorporated and the Diocesan Church Building Societies.



AT the opening of another year, the Incorporated Church Building Society may well renew its appeal to its friends, and the members of the Church in general, for increased assistance, under the present limited condition of its finances. The two main facts forming the basis of appeal are—

- (1) The past services of the Society ; and
- (2) The present wants of the country.

1. The past services of the Society are soon told.

It has collected, for the purposes of Church-building in England and Wales, between £700,000 and £800,000.

It has aided in building, rebuilding, restoring, or enlarging, 5,013 churches, and has thus been instrumental in providing 1,341,809 additional sittings, of which 1,007,782 or about three-fourths, are free.

And, while it has thus largely contributed directly to the increase of church accommodation, it has indirectly excited and stimulated a strong feeling in the minds of individual Churchmen in favour of the objects of its exertions ; and this feeling has borne fruit in the erection of many a church built independently of public assistance, and without participating in the funds of the Society.

It has also performed a most valuable function, in providing,

under the superintendence of its Committee of Architects, for the stability of the structures which it has aided, a point of very great importance considering the permanent nature of the uses which they are intended to serve.

Looking then to what has been accomplished, under God's blessing, by the Society, since its institution in 1818, its founders and supporters must be admitted by all impartial persons to have earned a title to the grateful acknowledgments of the members of the Church.

2. The present wants of the country render the continued exertions of the Society of very great importance, and forbid any relaxation of its efforts.

For an estimate of these wants we need only refer our readers to our previous Articles on the Census of 1861<sup>1</sup>, merely adverting here to the striking fact, that the *addition* to the population of England and Wales since the opening of the present century was found at that period to amount to no less than 11,000,000, viz.

Population by Census of 1801,	9,000,000
————— 1861,	20,000,000 ;

while the progressive increase in each of the two decades since 1841 was upwards of 2,000,000, viz.

1851 increase since 1841 — 2,018,972

1861 ————— 1851 — 2,169,576.

To all attentive observers it must be obvious, that, while the country continues to be blessed with the great material prosperity which has characterized the present era as one of the most remarkable in its internal history, the population of particular towns and districts will continue to increase, new towns and hamlets will spring up, and fresh fields will be created for the exertions of the friends of Church Extension. The Church must adapt her boundaries to the shifting circumstances of the times in which we live, if the prevalence of its holy teaching is to keep pace with the wants of the people for whose sake, second to the honour and glory of its Divine Head, it exists.

For these reasons we earnestly hope that means may be found to restore the finances of the Society to their former

<sup>1</sup> See Nos. I. II. III. IV.

condition, so that its grants may be made upon a scale more worthy of the importance of their object.

And here we should be content to stop, and leave the facts which we have stated in the hands of our readers without further comment, trusting to their sympathy, and entreating them to use their influence with their friends to extend their support as far as possible to the cause which we advocate.

But unfortunately many well-wishers to the Society are under the impression, that the existence of Diocesan Societies for Church Extension, in the greater number of the Dioceses in England and Wales, renders the prosperity of the Incorporated Society a matter of comparative indifference, inasmuch as the work which the latter seeks to effect by a general system is supposed to be accomplished by the former in detail.

As this impression, or rather we think misconception, leads to mischievous results, especially when entertained by influential persons, we propose to examine the subject very briefly, and to state the considerations which appear to us likely to lead to correct conclusions with respect to it.

The Incorporated Society collects contributions from all parts of England and Wales, and distributes them in grants in answer to applications from parishes in whatever part of the country they may be situated. The Diocesan Societies collect from the inhabitants of their several Dioceses, and with the exception of a few which contribute a small portion of their funds to the Incorporated Society, confine their grants to the Dioceses to which they respectively belong.

The working of these two systems is simply this:—The Incorporated Society, by means of its common fund, enables those Dioceses which are richer and less in need of new churches or of church enlargement, to contribute to the relief of other Dioceses, which, from the overwhelming influx of population in particular Districts, are in urgent need of extraneous assistance. The exclusive Diocesan system looks simply to the wants of each particular Diocese, and proposes to supply those wants from its own unassisted resources. The former system recognizes diversity of circumstances in various parts of the country as to both wants and resources; the latter is based

upon the idea, that in each Diocese a perfect equilibrium exists between wants and resources, and that each is sufficient to itself. The strength of the former lies in large and general views of the necessities of the whole Church in the department of Church Extension; the power of the latter resides mainly in the local sympathies which they call forth and develope into successful action.

It is clear, therefore, that, although the two systems may co-exist together, and may both, if carried on in harmony, prove highly advantageous to the Church, *the one is not really a substitute for the other.*

This will appear, we think, evident upon an examination of the Reports of the Diocesan Societies.

In 1859 a series of Tables of Diocesan Contributions to the Incorporated Society from March 1857 to March 1858 was published, from which it appeared that the amount received from Dioceses was £1,663, while the sums reserved by the several Dioceses to be expended within their own limits, were £13,370, making a total of £15,083.

The comparative scantiness of these receipts may be best appreciated by being placed in juxtaposition with the amounts remitted from the same Dioceses to Societies with other objects: viz.

For Pastoral Work at Home . . . . . £34,191

(Pastoral Aid Society . . . . . £24,334)

(Additional Curates' Society . . . . . £9,857)

For Colonial and Foreign Missions . . . . . £137,223

(Society for the Propagation of the Gospel £49,213)

(Church Missionary Society . . . . . £88,010)

But the point which we are seeking to establish will appear more evident, when we examine the income of particular Diocesan Societies<sup>2</sup>. We will not weary the reader by going through the whole series at length; a very few examples will sufficiently illustrate our meaning.

The BATH AND WELLS Diocesan Church Building Association

<sup>2</sup> The amounts stated are taken from the balance sheets of the Societies, and represent the income raised within the year specified, balances in hand being omitted.

was established in 1836. Although the Diocese contains 481 benefices, and includes within its limits nearly the whole county of Somerset, with the cities of Bath, Wells, and part of Bristol, the Parliamentary boroughs of Bridgwater, Frome, and Taunton, and several towns of more or less importance, the income of the Diocesan Society seldom exceeds £400 per annum. An application to the Incorporated Society in the spring of the present year for assistance towards a church in the Diocese was accompanied by the remark: "The Diocesan Society would "have given a much larger grant [than £40], but lack the "funds, and strongly recommend the case to the Parent Society."

The EXETER Diocesan Church Building Association was founded in 1837. Its income raised within the year ending December 1864 amounted to £220. The Diocese contains 694 benefices, and includes the counties of Devon and Cornwall, with many flourishing towns and watering-places, which it must be needless to enumerate. Yet nowhere probably has a stronger proof been presented that Dioceses are not self-dependent. For many years all parts of the country were inundated with circular letters from the towns of Devonport and Plymouth, imploring the assistance of strangers towards the erection of churches and schools, which were undeniably required for the benefit of a large and increasing population, living under great moral and religious disadvantages, but which the zeal of the Diocese had failed to supply.

Turning from the western to the eastern side of England, we may cite the NORWICH Diocesan Church Building Association as another case in point. It was founded in 1836. Its income in 1864 was £210. The Diocese contains 908 benefices, and includes the county of Norfolk and the greater part of Suffolk. Its own wants in the way of Church Extension are but trifling. We well remember Bishop Stanley many years ago stating at the General Court of the Incorporated Society, that his Diocese did not require additional churches, but chiefly the better arrangement of existing buildings to render them more suitable for the accommodation of parishioners. It must be evident that an extensive and prosperous Diocese thus situated has much to spare for the promoters of Church Extension in other parts of the country, that its resources far exceed its wants, and that

a system which shuts it up within itself is not conducive to the general advancement of the Church.

In the north of England, we find the **DURHAM** Diocesan Committee in aid of the Incorporated Society, founded in 1837. The Diocese has 279 benefices, comprises the counties of Durham, Northumberland, and Hexhamshire, and is the seat of a wealthy population, enriched by the mineral treasures which lie beneath the surface of the soil. Notwithstanding the ample means at command, the average income of the Committee has for a series of years scarcely exceeded £400 per annum; and it is a remarkable fact that of the 144 contributors reported in 1864, no less than 110 are clergymen, while 34 only belong to the laity. But we rejoice that a better state of things is arising. The Bishop of Durham has, within the last few weeks, called together the clergy and laity of the Diocese, and has laid before them a proposal to erect 26 additional churches, viz. 18 in Durham, and 8 in Northumberland. We quote from a newspaper report a brief notice of his Lordship's speech:

"The Bishop pointed out the rapid increase in the population, and showed the imperative necessity for additional church accommodation, in order to provide for the spiritual wants of the population. That this increase is necessary may be inferred from the fact that the population has increased at the rate of 30 per cent. from 1851 to 1861, or, in other words, 117,619 souls have been added to the population of the diocese during the decade. The Ecclesiastical Commissioners will provide the endowment for the new districts, and also contribute towards the erection of the proposed churches. The Dean and Chapter of Durham have also come forward in aid of the scheme."

We are happy to add that the meeting resulted in a subscription more worthy of the Churchmen of the Diocese than that which has been the dead level of former years; and that the laity appear disposed to take their fair share of the work. We earnestly hope that the new movement may fulfil the best wishes and intentions of its promoters.

But our limits warn us to proceed more rapidly.

The **CHESTER** Diocesan Society (founded in 1835) collected in 1864 from the Diocese, Cheshire and part of Lancashire, £777.

The **MANCHESTER** Diocesan Society (established in 1851)

received, in 1864, for its general work £2,611, and for its Special Branch for the Subdivision of Parishes, £1,016. The fact that there are, in the Diocese, 94 "licensed rooms" evidences much activity in the cause of Church Extension, and as these will probably, in many instances, form the germs of future new parishes or districts, augurs well for the future.

The **HEREFORD** Diocesan Society (founded in 1840) received for the Archdeaconry of Hereford to March 31, 1865, about £536, and for the Archdeaconry of Salop to December, 1864, £458.

The **LICHFIELD** Church Extension Society (founded in 1835) raised in 1864 about £10,000 in answer to an Appeal from the Bishop. Well might the Bishop say in his Address, "This Diocese (I can say with thankfulness) has gained an honourable name by its liberality and by the cordial co-operation of its laity with its clergy in works of piety and charity; and especially by the support which it has given so freely and so long to its Church Extension Society."

The **RIPON** Diocesan Society (founded in 1838) received from the populous and thriving West Riding of Yorkshire, in the year ending March 1865, £3,641.

The **PETERBOROUGH** Diocesan Association (established in 1838) received, in the Archdeaconry of Northampton, from July 1862 to July 1863, £125. (No Report has been received from the Archdeaconry of Leicester.)

The income of the **OXFORD** Diocesan Society, in 1864, amounted to £848.

The **WORCESTER** Church Extension Society received in 1864, in the Archdeaconry of Worcester, £1,077, and the Committee for the Archdeaconry of Coventry (for Churches, Clergy, and Schools), £417.

The income of the **GLOUCESTER AND BRISTOL** Diocesan Association for Churches, Parsonages, and Schools, was in 1864 £1,518.

In the Diocese of **ROCHESTER**, the Essex Church and Chapel Building Society received in 1863 £305.

The **SALISBURY** Diocesan Association received in 1864 between £600 and £700.

In the Diocese of **WINCHESTER**, the Hampshire Society for

promoting the increase of Church Accommodation received, in 1864, £443; and the Surrey Church Association, aiding Churches, Schools, and Clergy, £2,513. In March, 1865, a Special Fund for relieving "the spiritual necessities of the Metropolitan Parishes of the Diocese" was opened under the title of "The South London Church Extension Fund of the Surrey Church Association," its objects being "to provide (1) Additional Clergy; (2) New Churches, and Buildings which may be temporarily used for Divine Worship; (3) Parsonage-houses; (4) Schools; (5) Additional Lay Agents, under the superintendence of the Clergy."

The CHICHESTER Diocesan Association (founded 1838) raised in 1863 £432.

When the "Remarks on Diocesan Contributions" before referred to were published, (in 1859,) the Archdioceses of Canterbury and York, and the Diocese of Carlisle, were without any Diocesan Church Extension Societies. We are glad to report, that in each of them an Association has been formed.

The CANTERBURY Diocesan Church Building and Endowment Society was constituted Jan. 27, 1865. Donations of £7,636, and annual subscriptions of £1,428, have been contributed to the Fund. One-fourth of the collections made after sermons are to be paid to the Incorporated Society, in lieu of special collections in behalf of that Society.

The YORK Diocesan Church Building and Endowment Aid Society was established in 1851. Its revenue from June 1863 to June 1864 was £2,764.

The CARLISLE Diocesan Church and Parsonage Building and Benefice Augmentation Society was founded in 1862. Its receipts in 1863-4 were £1,757.

The Dioceses of ELY and LINCOLN have no Church Extension Associations.

In Wales,—the BANGOR Diocesan Church Building Society received, in the year ending June 1865, £192.

The revenue of the ST. ASAPH Diocesan Society, for 1864-5, was £485.

The LLANDAFF Diocesan Society for providing Additional Pastoral Superintendence and Church Accommodation raised in 1864 £1,767.

The Diocese of ST. DAVID'S has no Church Extension Society.

The case of the Diocese of LONDON is peculiar. The rapid increase in the population of many of the metropolitan parishes of the Diocese in the early part of this century clearly rendered some local action to promote Church Extension indispensable. In 1836 Bishop Blomfield commenced collecting funds for building 50 new churches, and succeeded in erecting or aiding in erecting 78. But its still continued and indeed accelerated increase proved that even this great effort did not reach the real magnitude of the case. Keenly alive, however, himself to the necessity of renewed exertions, the Bishop experienced the mortification of finding that the zeal of the Churchmen of his Diocese had cooled to such a degree that he was left in an insignificant minority in still advocating the cause. At length, in 1854, he instituted the Diocesan Church Building Society, with a more complete scheme of Church Extension than that of the Metropolis Churches' Fund. But the appeals of the Committee were so indifferently responded to, that an average income of from £5,000 to £7,000 per annum was the feeble result in a Diocese the wealth of which is as enormous as its spiritual wants are pressing. Much good was effected; new Districts were formed, and local exertions were encouraged and sustained, as far as the resources at the command of the Committee would allow. Information as to the spiritual wants of the Diocese was also circulated from year to year<sup>3</sup>.

Happily, however, a new movement was commenced in 1863, when a Church Extension Association, with still wider objects, was instituted, under the title of "The Bishop of London's Fund<sup>4</sup>." Its promoters boldly proposed to raise One Million in Ten Years. Commencing its operations in the spring and summer of 1863, it has already succeeded in obtaining, in payments and promises, very nearly a quarter of the Million proposed. A great stimulus has been imparted, by its means, to the work of Church Extension in the Diocese; and large schemes

<sup>3</sup> For further particulars respecting the Society, see No. XIV. p. 57.

<sup>4</sup> An account of the "Origin and Progress" was given in No. X. pp 63—70.

of future usefulness, dependent for their execution upon the continued liberality of the public, have been planned by its Committee.

Special Local Funds have also been raised in the Diocese. The Westminster Spiritual Aid Fund for additional Clergy and Schools in the parishes of St. Margaret and St. John the Evangelist, Westminster, was founded in 1846. The Church Extension Fund for aiding in the supply of Churches, Parsonage-houses, and Clergy, in the Parish of St. Pancras, Middlesex, was instituted in 1842, and continued at work for 23 years; it was finally dissolved in 1865<sup>5</sup>. A Church Extension Society for the Parish of Islington has been in operation for about ten years.

Special Local Funds have been also set on foot in some of the large towns of the provinces. An account of that established at Bradford, in Yorkshire, appeared in two former Nos.<sup>6</sup> In a subsequent page of the present No. will be found particulars of another recently founded in Leeds. A similar Fund has been lately opened at Liverpool, and we are glad to learn that, in November last, "eleven merchants, with their Rector at their head, had, as a commencement merely of a good work, subscribed £11,000 towards the building of churches and schools, and eleven more have subscribed £500 apiece for the same purpose," and that "the subscriptions promised exceeded £21,000."

The result of our examination of the Reports of the various Diocesan Societies is, in our own minds, an increased conviction of the importance to the Church, in the present state of the population, of the existence of a Central General Church Building Society. It is the office of both the Incorporated and Diocesan Societies, not themselves to carry on works of Church Extension in particular parishes, but to stimulate and encourage by liberal grants the local promoters of such arduous and costly undertakings. In very large and populous towns this

<sup>5</sup> For a sketch of the operations of this Fund, see No. XVI., October, 1865.

<sup>6</sup> Nos. XIII. and XIV., January and April, 1865.

work may perhaps be best accomplished by Spécial Local Funds. But in the majority of towns, and most parishes throughout the country, recourse must be had to the Incorporated and Diocesan Societies. If neither of these be adequately supported, then must Churchmen be content to see individual clergymen and laymen discouraged and disheartened from undertaking expensive public works, and the volunteer zeal of other Communions stepping in to offer their services to a neglected population. It should be, we think, the pride and pleasure of Churchmen to feel confident, that every where throughout the land a House of Prayer in connexion with the Church of England may be found within a reasonable distance of the inhabitants of each particular locality. The Incorporated and the Diocesan Societies afford to all the means of taking part in the provision of Churches and Chapels where they may be wanted. While the Diocesan Societies attend to the special requirements of particular Dioceses, the Incorporated Society offers a medium by which such Dioceses as Norwich may minister to the necessities of such Dioceses as Llandaff; and tends to excite and maintain a wide and general interest in the condition, as to Church Extension; of the Church as a whole.

On these grounds we plead for largely increased support of the Incorporated Church Building Society, believing that it is a measure, as much of sound policy, as of Christian duty, not to allow such an Institution to droop, and languish, and fade away.

W. R.

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### Adorning Churches.

“THE Emperor Constantine, whatever were his motives, felt it incumbent on him to increase the zeal of the people; and spared no pains in adorning the churches in all parts of his empire; and particularly in the city which he called by his own name, where he erected a church in honour of the twelve apostles, its floors and walls being of marble, and its roof being covered with gold! A church being erected to the glory of God, and the edification of man, it should be distinguished from all other buildings by its solemnity and dignity.”—*Bp. Blomfield, at the Consecration of Witham Chapel.*

## Church of St. John, Walworth, Surrey.

**I**N the year 1858 the Parish of St. Mary, Newington, numbered about 80,000 inhabitants—four churches only then existed in it, providing accommodation for about 6,000 persons, of which there were but 1,500 free for the use of the poor, who constituted the largest portion of the population.

In that year the Rev. G. T. Cotham commenced to raise funds for building a church in a thickly peopled part of the parish called Lock's-fields, and for that purpose received grants from the London Diocesan Church Building Society of £1,000, and from the Incorporated Society, £500. The remainder of the money required was raised by subscription; a considerable portion of which was contributed by John Toppin, Esq., and Arthur Bryer, Esq., two old inhabitants of the Parish.

The foundation-stone of St. John's Church was laid by the Bishop of London on March 30, 1859, on a piece of ground valued at £800, given by the Trustees of the Brandon Estate and the Dean and Chapter of Canterbury.

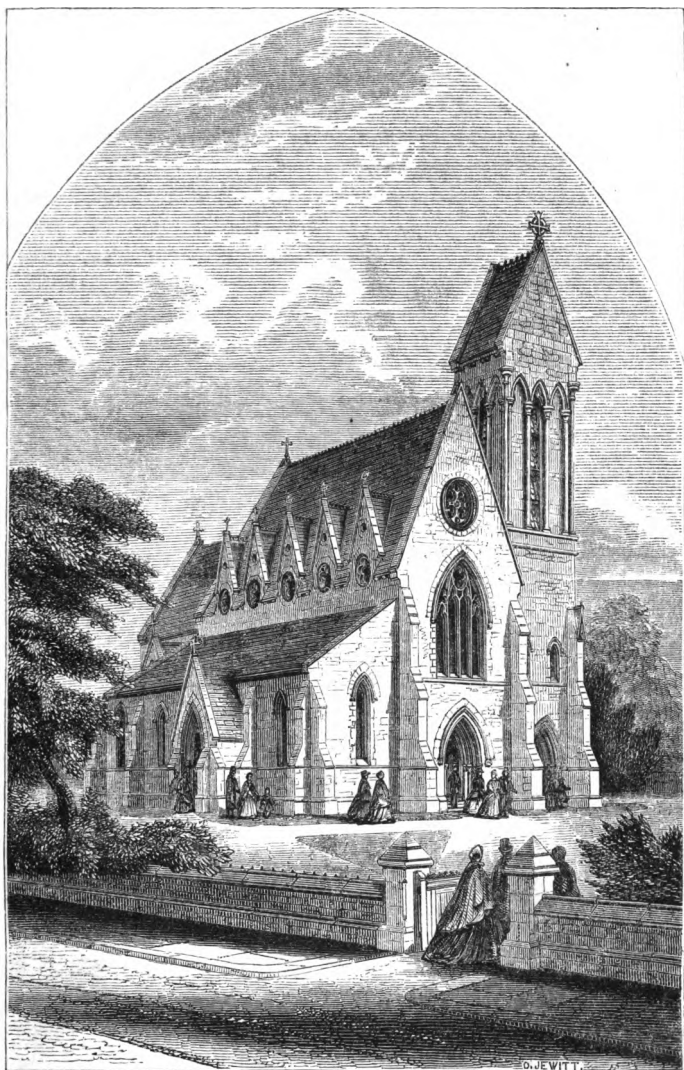
The church was consecrated by the Bishop of London on June 28, 1860. The Dean and Chapter of Canterbury having endowed it with £135 a year, became patrons of the living.

The church is built in the Early English style of architecture. The entrances are at the west end and from a porch on the north side. The nave is 75 feet long and 22 feet wide, and the north and south aisles are each 16 feet 3 inches wide. The chancel is 25 feet long, and 20 feet wide; on the north side of it is the organ-chamber, and on the south side the vestry. The organ has an ornamental front towards the chancel, and the organ-chamber is separated from the north aisle by an open wood screen.

The chancel contains stall-seats for choristers, and there is a prayer-desk on the south side.

The sanctuary is six steps above the choir, which is three steps above the nave.

The lower part of the east wall is covered with Staffordshire tiles. The reredos is inlaid with white and red alabaster,



Mr. Jarvis,]

Church of St. John, Waltham, Surrey.

[Architect.



with tiles ; in the centre is a constructional cross of white alabaster.

There is a stone sedilia on the south side of the altar. The pulpit, which stands in the north-east corner of the nave, is of wood, on a stone base.

Over the altar is a five-light lancet window the whole width of the chancel, which it is now proposed to fill with stained glass. Messrs. Heaton and Butler have been commissioned to supply glass for the centre light, and the Incumbent is now raising subscriptions to complete the rest of the window.

The nave, which is 55 feet high, and lighted by a clerestory on one side, is divided from the aisles by five arches, supported on coupled columns, placed at such a distance apart as to present but little obstruction to a view of the altar and chancel from any part of the church.

The church will accommodate one thousand persons. This is the first church erected in the Parish in which the seats are all free and unappropriated.

The church without the tower has cost £5,283, including expenses of lighting, heating, &c.

The tower has been recently erected, and together with the reredos and organ has cost £540.

Mr. Jarvis is the Architect, under whose superintendence also Schools for 690 children, with houses for the master and mistress, have just been completed at an outlay of £2,700, including fittings. A grant of £850 was made out of the Bishop of London's Fund towards their erection, and one from the National Society of £230 ; the rest of the money was collected by the Incumbent.

H. J.

### St. Andrew's Mission, Gravesend.



IN the lower part of the town of Gravesend there is a large population of persons who earn their livelihood by various occupations on the river. Sailors, watermen, and fishermen, with their families, form the main portion of the inhabitants on the banks of the Thames, and in the courts and alleys in that neighbourhood.

In January, 1864, a Waterside Mission was set on foot through the exertions of the Incumbent of Holy Trinity, Milton-next-Gravesend, in the hope of raising the spiritual and moral condition of this ignorant and degraded people.

A clergyman, graduate of Oxford, was ordained to the work by the Bishop of the Diocese, and a house on the river's brink, formerly a public-house, was rented for the purposes of the Mission. One large room on the ground floor was fitted up and licensed for a temporary chapel, while the remainder of the house was made use of for schools and other purposes. The following Christmas an additional room was thrown into the chapel to meet the increasing wants of the congregation. The Church Building Society contributed towards the expenses incurred by this alteration.

Various institutions have been formed in connexion with the Mission, e. g. Sunday Schools, Night Schools, Mothers' Meetings. A Lending Library was opened in the Autumn of 1864, from which, by a small monthly payment, useful and interesting reading can be procured by the people living in the district, and those dwelling on the river. The Christian Knowledge Society made a liberal grant of books for this purpose, as also for distribution. They have since presented a Bible and Prayer Book and Communion Books for the Chapel.

Without looking at present for very startling results, we may safely say that much good has already been effected by the Waterside Mission. When it was first started, there were few indeed in the whole district who ever attended a place of worship. When any were asked to do so, they would either sneer at the very notion, or at any rate shrink from an act which was sure to render them the laughing-stock of their neighbours. Now, however, many of those who before scoffed at all holy things are not only among the frequent attendants at the services, but are leading respectable lives, and setting forth a bright example of the true Christian amid the darkness of ignorance and sin. The street in which the Mission House stands, which was formerly considered impassable for ladies, on account of the moral degradation of its inhabitants, and the bad language constantly heard there, is no longer regarded in that light.

One of the great difficulties to be contended with is the

Sunday traffic, which is carried on to a fearful extent in this place. Men go out on Sundays as on other days for fishing, and tell you, that were they to refrain they would lose not only Sunday but week-day custom also. Excursion steamers, which come down from London every day in the week during the Summer, do much towards increasing Sunday trading; for those people who keep provision-shops make their greatest harvest on this day.

Now, with all these temptations, what but a powerful Church ministration shall be able to bring these poor creatures to be a religious and God-fearing people? The task of reclaiming those who have sunk low in vice, and of evangelizing those who are almost heathen, is indeed a difficult one. But *unto CHRIST all power is given in Heaven and in earth*, and He has promised to be with His Church "always, even unto the end of the world."

To show that the efforts of the clergy have hitherto proved acceptable, we may state that on the 8th of January, 1864, a Night School was opened for men and boys, with only two scholars; and one month later, on the 8th of February, the number exceeded a hundred. It has since been divided into several distinct schools.

We will give in as few words as possible one instance of the good already resulting from the Mission. An old man, whose long life had been sadly irreligious, who had professedly paid little or no attention to the service of God, and had given way more or less year after year to intemperance and other vices, was brought by degrees to a sense of his danger through frequent interviews with the Chaplain. After a while he became an occasional, and later still a regular attendant at the services in the chapel. All his evil habits were relinquished as the power of the Gospel gained upon him. Presently he was struck with a mortal disease; and the sincerity of his repentance was evinced in the unfailing patience with which he bore a long illness, which, though painful to a high degree, did not prostrate him till a short time before his death.

The clergyman, in his constant visits at the cottage, perceived a steady growth in grace in the sick man, and an awakening faith in his sorrowing wife. A few days before his decease, the man by his own request was made a partaker of the Holy Com-

munion. Just before his end he spake of his pastor in words of earnest gratitude. "Oh! that I could see him once more," he said; "it would make him happy if only he knew the good that he has done for my soul."

The heart of the poor widow became more and more alive to the blessings of religion. At the next opportunity the aged woman, regardless of the sneers which were likely to meet her on all sides, presented herself as a candidate for confirmation; and ever since that time she has been a frequent communicant.

Other cases might be mentioned, cases in which the young and robust have been won by the influence of the Church's teaching, but want of space forbids.

There is one feature of the Mission which has not been touched upon, viz. the work done on the river. There are about a dozen coal-hulks stationed off Gravesend. These are visited from time to time by the Chaplain or one of the Parochial Clergy, and supplied with tracts. Services have also occasionally been held on board.

Emigrant and other vessels leaving the port are frequently visited; tracts and small books given to the passengers and crew, Bibles and Prayer Books sold; and, where permission can be procured from the captain, a farewell service is generally held in the ship.

Frequently it is with difficulty that the clergyman can clear a space on the deck for these occasions. Of the hundreds of emigrants on board, numbers are seated in groups playing cards or otherwise amusing themselves; and it is only by means of a kind and judicious word that he can induce them to suspend their games and join in the prayers. But it sometimes happens that those who at first make a joke of the matter, are so touched by the solemnity of the short service, that we may well hope it leaves a lasting impression on their minds, and gives a hallowing tone to their after lives. The comfort derived by many an emigrant from these parting ministrations of an English clergyman has been fully testified to by the oft-repeated wish that he could accompany them on their voyage.

Surely though the result of these labours is unseen, we cannot doubt that God's blessing rests upon them; and who shall say

that the seed thus scattered will not yield its fruit in many distant lands?

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good."—Eccl. xi. 6<sup>1</sup>.

It has lately been resolved to make St. Andrew the patron saint of the Mission; and on the 30th of November last a Dedication Festival was held in the little chapel, which was tastefully decorated with flowers and evergreens, the cross of St. Andrew being made a prominent device. At 8.30 A.M., the Holy Eucharist was celebrated, and at 6.30 P.M. there was full Service. The staff of Clergy from Trinity Church, Milton, with the Chaplain, were present in surplices. In the evening there was a crowded congregation: every available space was filled with seats, and yet numbers who flocked to the door were unable to enter for want of room. The collections made during the day were devoted to the Mission.

After service, the Clergy and some others adjourned to the large School-room, which was adorned with flowers and banners. There a substantial tea was served to upwards of forty scholars and the eight choir-boys. After this, short readings were kindly given by two gentlemen; and thus the day passed off pleasantly and happily, we believe, to all.

Before concluding this paper we may remark that, notwithstanding the enlargement of the chapel, it is now again wholly inadequate to the wants of the people. On Sunday evenings during the winter it is literally crowded. The weekly offertory devoted to the support of the Mission is heartily responded to by the congregation, many of whom also drop their voluntary offerings in the evening into the box which hangs on the entrance door. Evidently they are not insensible to the excellence of the work they are thus advancing. We should add that, at the time of the great calamity at Sheffield, the circumstance was related to the congregation from the pulpit (on Palm Sunday), and a suggestion made that here was an opportunity opened for them to do a Lenten work of mercy. Many little contributions

<sup>1</sup> A grant of £20 has been made by the Society for Propagating the Gospel in Foreign Parts towards the visitation of Emigrant Ships.

were brought to the Chaplain during the week, spared from the scanty earnings of those poor people; for they *are* (perhaps without exception) very poor. Oh! do not these unlearned (and, shall we say benighted?) creatures set a bright example to us?

In conclusion, funds are urgently needed to carry on the undertaking which, as we have seen, has been hopefully begun. And, now that a desire to learn Christ has been raised up among this almost heathen population, shall we leave their hunger and thirst unsatisfied? Surely not.

We would rather hope that the foregoing sketch will prove a sufficiently strong appeal to the sympathies of all good Christian readers, and that they will resolve to come forward, *though it be with an effort*, and do something.

So, by his sympathy, his prayers, and his alms, each may become a sharer in the great work of ST. ANDREW'S MISSION<sup>2</sup>.

"Blessed are ye that sow beside all waters."—Isaiah xxxii.  
20. E. L.

## Brickwork in the Middle Ages.

### CHAPTER VI.



THE mediæval brick architecture of Spain was not less interesting or valuable in an artistic point of view than that of France, the Low Countries, Germany, or Italy, but it was very different from all of them in its general character as well as in its detail, and hence it well deserves study and attention at our hands. It is true that this difference is in the main attributable to the fact that most of the Spanish brickwork was either executed by Moorish architects, or by men who worked closely and slavishly according to their traditions. Nor was this to be at all wondered at. During the long period from circa A.D. 1150 to circa A.D. 1492, in which most of the best Gothic work in other parts of Europe was being executed, the Spaniards were engaged in a persevering and finally successful attempt to drive

<sup>2</sup> See page 3 of the Advertisements.

the Moors from the once Christian land, which they had so nearly overrun and held with so firm a grip. And—whether from motives of policy of the most advanced kind, or from the very necessity of the case, it is hard to say—they not unfrequently consented to allow the defeated Moors to remain in the cities they had inhabited, after they had again fallen under the sway of the Christian kings. Ordinarily a race conquered in this way, and allowed to remain after this sort on their former possessions, may be expected to exercise but scant influence over the arts or the polity of the men who have been victorious over them; but, in Spain, this was far from being the case. The Moors were noted for their skill in art and science. They were advanced students of geometry and mathematics, and remarkable for the ability with which they adapted their mechanical knowledge to works of irrigation, drainage, and the like; works always valuable, but in a country like Spain almost invaluable. The Spaniards never showed any kind of aptitude for this kind of art. To the present day indeed it would be almost possible for a casual traveller to detect the old dominion of the Moors, by the existence of the systems of irrigation and culture which they introduced, and to draw a distinct and hard line between the barren lands occupied by the Christians, and the fertilized valleys and plains redeemed by their antagonists. Sad as it is to see this, we may well allow that when the Christian Spaniards had to turn back the tide of Moorish conquest, it was enough if they did this, and no small glory to them that they never allowed themselves time or leisure for the study of those arts which elsewhere flourished, even amid the common warfare of the day, with so much vigour. The wars between the Moor and the Christian were no common wars; and no Christian at the present day, who remembers how recent the triumphs of the Mahommedan are in Constantinople and the East, and how much more than mere acquiescence has been shown in them by the so-called Christian governments of the present times, can reflect without blushing on the different spirit which the Spaniards in the twelfth, thirteenth, and fourteenth centuries showed: and, feeling this, it is impossible to blame them if they have left a glorious record of war, and strife, steady endurance, and final conquest, instead of a uniform and progressive

development of the art with which in these papers we are chiefly concerned.

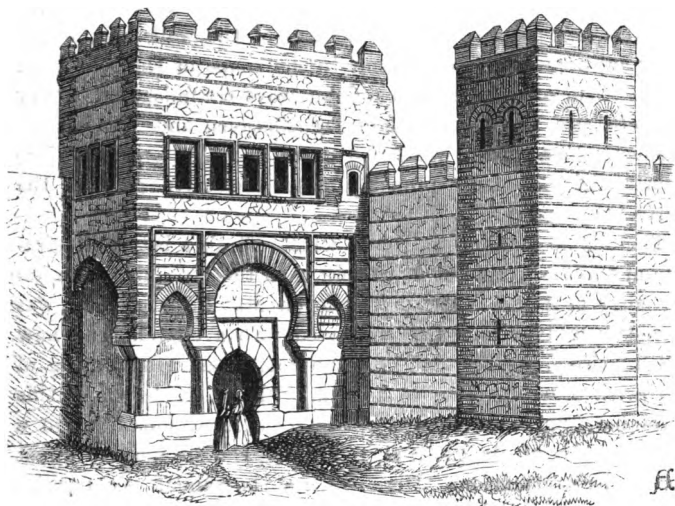
So much by way of preface only to this chapter of our subject. Let us now examine some of the examples of Spanish brickwork, in order that we may realize how completely they bear out what I have just said. The Spaniards down to the time of the establishment of the Inquisition appear to have behaved with singular liberality to their Moorish subjects. The Inquisition, indeed, was rather levelled at Jews than at Moors, but before its establishment it is clear that Moorish workmen inhabited the towns which were regained by the Christians, and pursued in them the callings in which they were so proficient, the Spaniards so backward.

This is seen, better perhaps than any where, in the old metropolis of the Spanish Church—Toledo, where almost all the houses were planned and built by Moorish artists and workmen, though the Cathedral at the same time was erected—out of deference no doubt to the foreign clergy, who were then so numerous in the country—in the newest and noblest form of French Gothic. It is to be noticed also that the Jews, who before the time of Ferdinand and Isabella had come to be most important both in numbers and in wealth, seem always to have employed Moorish workmen for their buildings, and appear to have existed in great numbers in precisely the districts—as e. g. Zaragoza and Calatayud—in which, owing to the nature of the soil and lack of stone for building, the finest examples of Spanish brickwork are to be seen.

The history of brickwork in Spain is therefore, to a great extent, a history of Moorish art, or at least of that variety of it, which, being in part Moorish, but in part affected by the Christian works which were in progress at the same time, is usually called Moresque; and it is to be observed that, whereas the stone buildings which we find in Spain were usually built by Christian architects imported from, or who had studied in foreign lands, the brick buildings are all but invariably designed and executed by the Moors, and Moors only.

It will now be best, perhaps, to describe in detail a few of the existing examples which illustrate the statements which I have here made, and to take first of all some of those which abound in

that most interesting city, Toledo, where not only in some of the churches, but equally in the houses, the gateways, the mosques, and the synagogues, of the mediæval period, brick was so largely used. The earliest example here is probably the Puerta de Visagra. This is a gate in the outer line of walls which protects the city on the land side, and which is said to have been built between A.D. 1108 and A.D. 1126 (the Christians under Alonso VI.



*Puerta de Visagra, Toledo.*

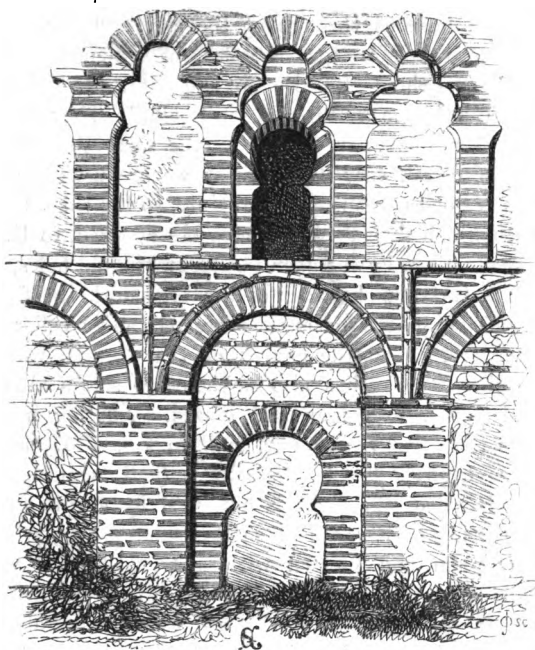
having recovered the city in A.D. 1085). Here we have brick and stone used together. The arches are generally horseshoe in outline, their voussoirs increasing in depth to the centre, and all of them enclosed within double lines of projecting bricks. The quoins are every where of brick irregularly bonded into the walls, which are built of rough and irregular stonework, divided at intervals of about two or three feet by horizontal lines or bonding courses of brick. The fact mainly to be noticed here is, that without the use of a single moulded brick in the whole work, a very considerable degree of richness of effect is produced, and in short at least as much enrichment as is ever desirable. This is partly no doubt the consequence of the roughness of texture exhibited every where in the work, to which old

work so often owes so much, and which appears to be so disliked in the nineteenth century. Not very far from this gateway, is the far finer *Puerta del Sol*<sup>1</sup>. Here stone is the material mainly used, but brick is introduced, not only for bonding courses in the rough stone wall, but also for the intersecting arches of the arcades, which enrich the whole composition of the upper part. These arcades are, in fact, all formed by the intersections of semicircular arches, executed generally with brick headers projecting from the face of the wall, and, where cusps are required, by bricks cut to the shape of the foliations. The battlements of the walls and gateways are finished in a very characteristic mode with plain crenellations, and battlements finished with a coping weathered on all sides to a point. The *Puerta del Sol* dates probably from the early part of the thirteenth century.

There is no building in Toledo which affords a better illustration of this early kind of brickwork than the Mosque, which, on the entry of Alonso VI. into Toledo on May 25, A.D. 1085, was at once seized by him and converted into a church (and now called "*Cristo de la Luz*") by the rough and ready mode of forthwith ordering Mass to be said. The whole design of this little building is of most surpassing interest, but it is to a portion only of its external wall that I wish now to direct my reader's attention. Here we see the salient peculiarities of the Moorish brickwork as well exhibited as in any work that I know, and it is quite worthy of record that these peculiarities were persevered in for two or three hundred years with but little change or variation. The details of the jointing of the brickwork, of the formation of the arches and strings, and above all of the cusplings, are the points in which this work differs from brickwork in other parts of Europe, and the differences are so singular and marked as to make it quite necessary to engrave this typical example. It will be seen that no moulded bricks are used (this indeed, I may at once say, is one of the features of most Spanish brickwork); that the string courses are formed with plain

<sup>1</sup> An illustration of this is engraved at page 230 of my work on "*Gothic Architecture in Spain*," to which I must refer my readers for this and other details of the subject.

bricks slightly projecting from the face of the wall, and that the arches and cusps are formed partly with arcuated bricks, and



*Side Wall, Cristo de la Luz, Toledo.*

partly with bricks laid horizontally, and cut at their edges to the required curved outline. This last peculiarity is confined, I believe, to Moorish work. It arose naturally out of the attempts to construct horseshoe arches (in which the continuation of the arch below the proper springing line could never be constructed on the principle of the arch), and is seen not only in their early works, but more or less in all Moorish works, of whatever age, that I have seen. The windows set within the upper arcade have their arches formed with bricks, which are alternately red and green in colour, and the plain walling within the lower arches is built with stones between bonding courses of brick.

Very similar to this example in its detail is the much larger building, the apse of the old church, called "Cristo de la Vega,"

just outside the city walls. Here there are three tiers of brick arcading round the apse, with cusping formed in the same way as in the "Cristo de la Luz" Mosque. The examples of this kind of work are numerous throughout the city, and few are more effective than the Moresque steeples, of which several still remain. Two of these—San Roman and Santa Maddalena—are illustrated in "Gothic Architecture in Spain." They are singularly graceful and effective, though at the same time of a rude simplicity of detail, very unlike what we are usually satisfied with. Their good effect is owing, mainly, to the cusped arcaded panels with which their several stages are adorned, to the dark spots of shade given by the open putlog or scaffold holes, and to the rough picturesque character of the brickwork itself. Some shafts which support their arcades are red, and I believe made of earthenware, whilst the church of San Tomás, which has a very similar steeple, has also earthenware shafts alternately green and yellow in colour and glazed. Another important example is the great Synagogue, built in A.D. 1357, and now called the Church "del Transito" (and sometimes San Benito). Here all the light is admitted by a sort of clerestory, consisting of a series of square sunk panels, which are alternately plain and pierced with a trefoil-headed window. The whole clerestory is of brick, save two courses of rough stones, enclosed within lines of brick, which occur above and below the windows, and which could hardly have been introduced here for any purpose save the variation of colour which they afford. The bricks here are eleven inches long, seven and three-quarter inches wide, and an inch and a half thick, and the mortar joint is usually as much as an inch and a quarter thick. This was the usual size of the bricks in this country.

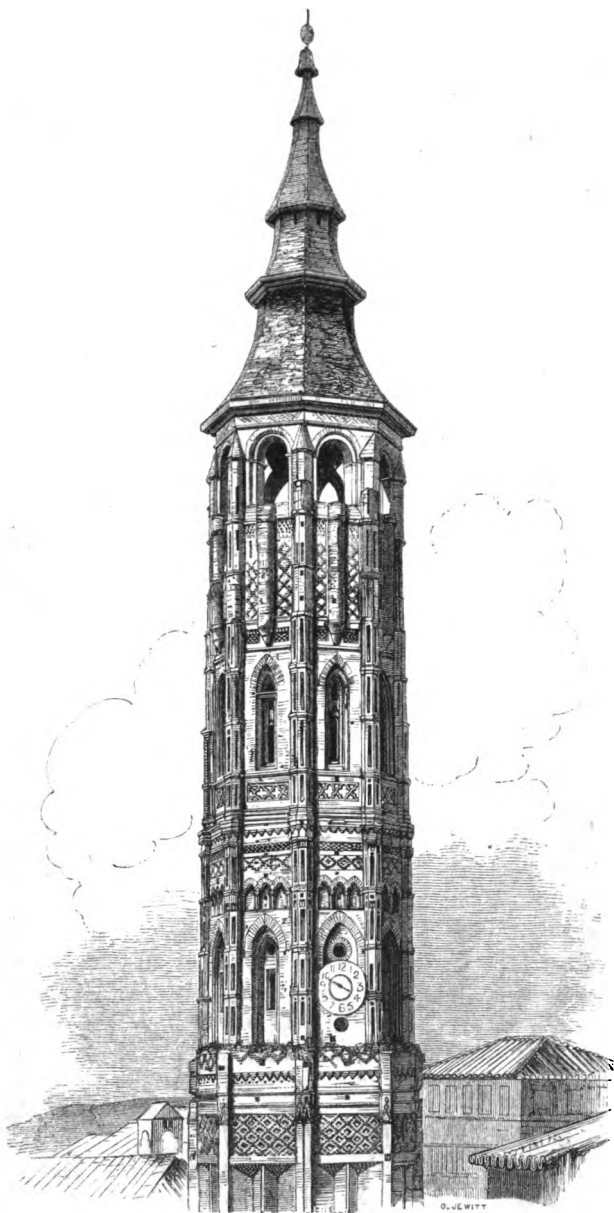
I might easily multiply examples of brickwork in Toledo, but this would be unnecessary, as they all illustrate the same general principles, and have been already described by me elsewhere. Let us look therefore at some examples in other Spanish towns. A fine Moorish pointed arch, facing a gateway close to the church of La Maddalena at Valladolid, is built of bricks of the same dimensions as those used at Toledo, and here they are used for a very graceful pointed

horseshoe arch, in which much delicate sense of beauty of line and curve is evidenced by the subtle way in which the depth of the arch is increased as it nears the apex. A Christian work of probably the same date as this archway at Valladolid, is to be seen in the enormous castle "de la Mota," which still towers grandly over the decaying old town of Medina del Campo. Here the bricks are one foot long, eight inches wide, and an inch and three-eighths in thickness, and the mortar joints vary from an inch and five-eighths to an inch and three-quarters. The archways are pointed and have very deep voussoirs, a doorway only 5 ft. 3 in. wide in the clear having, for instance, an arch no less than 2 ft. 6 in. deep on the face. This feature gives great appearance of strength, and I found myself as much struck by the character of this archway, constructed with plain rough bricks without a single moulding or champfer, as I have been by the most elaborate works in moulded brick; so great is the influence exercised on the mind by the sight of any thing which is obviously of the highest degree of strength and solidity, and entirely fitted for the character of the work it has to do. At Segovia—not very far off—we see another use of brickwork, in the Alcazar and some houses, where it is built only to be plastered over, but the stuccoing is quite unlike ours, and is well and tastefully adorned with geometrical diapers, arranged regularly over the whole surface of the wall.

Making our way from this district towards another great brick district, that of Zaragoza, we shall pass several towns which have examples quite worthy of notice. At Guadalajara, for instance, the apse of the church called "la Antigua" has some very singular combinations of rough stonework with bricks, the windows being formed with the usual many-cusped heads, and panels of rough stonework being introduced between the windows, evidently for the sake of the value which the variety in colour and texture was supposed to give to the work. I must say that I could not see that the result was good. It seemed unnatural to use these round boulders, or pieces of stone of irregular outline roughly fitted together, in the midst of work so regular in its lines as brickwork must always of necessity be. Though at the same time the

way in which the multifoil cusping of the arch was contrived by the use of none but plain bricks cut at the ends is very much to be praised. Here all the bricks radiate from the centre, and the bricks are of great length. Panels of wrought stone incised with a Cross Pattée in a circle are introduced between the windows. In the same town the church of San Miguel has some very elaborate brickwork of the sixteenth century, which, as might be expected, is more than half Renaissance in its design. Here there are projecting cornices of brick with boldly moulded brick corbels, the spaces between which are filled with crosses made in tiles. The bricks in part of the face of the walls are set herring-bone fashion, and in part in squares jointed alternately horizontally, and vertically. Another church, Santa Maria, has a brick pointed-horseshoe western door arch, in which much effect is produced by the device of leaving every third brick in the outer rim of the arch projecting from the face of the work, and united by a projecting band round the outer rim of the arch: the effect is of course somewhat that of "Rustic" work, but deserves notice as an extremely simple mode of getting some degree of effect and light and shade without expense either in building, or in the moulding of bricks. At Alcalá de Henares the Episcopal Palace is partly of brick, but here stone is used for the ornamental portions, and brick only for the general face of the walls. And the fine Cimbório of the Church of San Ildefonso in the same city is similarly built of brick with window traceries of stone.

Calatayud, between Alcalá and Zaragoza, is also remarkable for its brickwork, and still shows the Moors' quarter, in which long after the Christian conquest they lived under Spanish protection. Their work here appears to be very similar to that which remains in the much more important city of Zaragoza, about the contents of which I must say somewhat before concluding this chapter. Here the most important work in brick is unquestionably the vast octagonal tower called the Torre Nueva, in one of the Plazas. This is a civil, and not an ecclesiastical erection, I believe; and well deserves illustration. Like almost all the Aragonese and Catalonian steeples, this is octagonal in plan, and like to many of the Italian brick campaniles, it has fallen very much out of the perpendicular. Of late



**Torre Nueva, Zaragoza.**



years it has been propped up by an enormous mass of brickwork on one side of the base, and this has so much spoilt its effect, that I confine my illustration to the upper portion only. The planning of the various stages of this steeple is very ingenious: the general outline is octagonal, but the face of the sides is in some cases sunk, or set back at an angle to the general face of the work, and at the angles of the upper part corbelled out, so as to form octagonal angle turrets. In addition to the play of light and shade aimed at in this way, the whole face of the work is covered with arcades and diapers, formed by recessing the panels about an inch and a half back from the face of the bricks which form the dividing lines between them; semicircular bricks are also used with good effect for corbellings, being arranged one over the other like so many small cheeses. Undoubtedly the kind of ornamentation here adopted is one which seems to be specially suited for brickwork, being done with very little trouble or cost; it has, however, a rough character, which harmonizes with the rough brickwork of which all the buildings are constructed, but which would not do so well with that smooth work which we seem invariably to prefer at the present day. Sometimes, however, this panelling of the brickwork is managed with marvellous elaboration of detail, and with really very striking effect; and of this no better example can be seen than the face of the wall of the eastern face of the Cathedral Church. Here there is a plain unbroken face of wall sixty or seventy feet in length, of great height, and pierced with pointed windows at two levels. The wall, for about eight feet in height from the ground, is perfectly plain: above this it is covered with elaborate arrangements of patterns enclosed within horizontal lines of brickwork. These patterns generally have their leading lines formed by single lines of bricks, and consist every where of those elaborate star-shaped panels which were always so favourite with the Moorish artists and workmen. The ground of the panels is every where sunk about an inch and a half, and then generally filled with glazed tiles of various colours and size, and about five-eighths of an inch thick. Sometimes, however, the grounds of the panels are of plaster, in which are set a few single tiles or small patterns of tiles, and also some

circular tiles, with a concave sinking in the centre of each. The openings for the windows have a very elaborate veneering of patterns arranged in continuous consecutive lines round the jamb and arch, but they have unfortunately lost their traceries, which I fancy must have been of stone. The bricks used in this work are thirteen inches long by six and three-quarters broad, and an inch and three-quarters thick, and the mortar joint is about half an inch thick. Their colour is so much obscured by dirt and age, that it is difficult to say exactly what it is, but I believe that both buff and pale red bricks are used. The tiles inlaid in the panels are of the peculiarly fine colour generally seen in Moorish work: they are blue, green, and white, and all are glazed. The blue is very deep and dark, the green light and bright; and both are varied a good deal in their colour, in the way commonly seen in old Moorish work. Nothing can well exceed the elaborate skill with which this work has been done, or the pains and care with which the complicated inlaid patterns have been arranged; and I have seldom seen work which appeared to me to be more distinctly suggestive as to new directions for the development of ceramic art, in the decoration of some of the walls in our large cities. The scale of the whole is, as I have said, large, otherwise I should have endeavoured to engrave my drawings of this remarkable work; but this is impossible in this publication, except on such a scale as would make it unintelligible. Its date I believe to be about the middle of the fourteenth century.

I shall exceed my limits if I mention all the examples of brickwork to be seen in this district, and shall conclude these notes, therefore, with a few words upon the very remarkable specimens still to be seen in that out-of-the-way old cathedral town, Tarazona. Here the most important works are the cimborio, or lantern, of the Cathedral, the steeples of the Cathedral and of La Maddalena, the cloister of the Cathedral, and the belfry of San Miguel. I have described all these elsewhere<sup>2</sup>, and need not say very much about them there-

<sup>2</sup> See Chapter XVIII. of "Gothic Architecture in Spain," in which there are illustrations of the Steeple of La Maddalena, and the Cloister of the Cathedral.

fore in this place. The cimborio of the Cathedral is octagonal in plan, the angles of the octagon being counterchanged in the various stages, angle-pinnacles and turrets being picturesquely contrived, and the whole being largely inlaid with green, blue, and white glazed tiles. The whole design sins against almost every canon of taste in art, and must in truth be regarded as one of those eccentric conceptions by which the sixteenth century architects so often paved the way for their Renaissance followers. The steeple of La Maddalena is a very superior work; it is square in plan, very lofty, and having a slightly tapering or battering basement, and, standing finely on the edge of a cliff, has a singularly graceful and imposing air. The whole of the decoration here is formed in the mode already described, by sinking the panels of the brick arcading, &c., with which the surface is diapered.

This notice of brickwork in Spain, short as it is, is sufficient at any rate to show that that country has its own style, and that this is for many reasons deserving of our study. I hold that it would be most insane to attempt to import from Spain any thing so foreign to our national art as are the details of this Moorish or Moresque art. But it is by no means a mad thing to ask for some attention to the simple means by which the Moorish artists obtained their effects, or to advise English architects to reproduce the easily contrived arcading and panelling of their walls, and (if they wish for ceramic decoration) the beautiful tints which were obtained for the tiles which they used for inlaying. In Spain, too, we may learn the same lesson that is taught by ancient brickwork every where else, viz. that with the simplest, rudest means, the very best effect may be obtained, and that good work does not necessarily mean elaborate work. Indeed the nineteenth century architects who can build steeples more effective than those of Toledo, with no greater expenditure of money, will not have laboured in vain; and till some of us can perform this feat, it will never be waste of time to study the mode in which these old architects wrought.

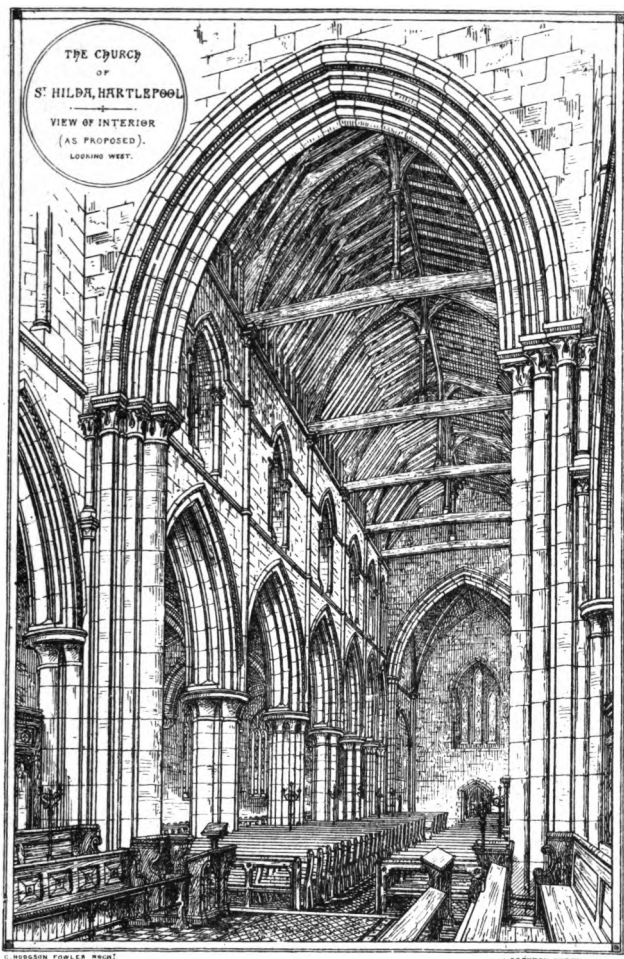
G. E. S.

## Church of St. Hilda, Hartlepool.

**T**HE Church of St. Hilda at Hartlepool, of which we give an illustration, is one of the finest buildings of the 12th century remaining in the County of Durham. Erected principally during the episcopate of, and probably by, the celebrated Bishop Pudsey, this church stands pre-eminently forth amongst the numerous buildings erected in the county during his lifetime.

The church at present consists of a western tower, nave, and aisles of six bays, with south porch, and chancel, and aisles of one bay and a half, the only remaining portion of the original grand chancel, which was destroyed in 1724, and is recorded to have been nearly as long as the nave.

Of the early ecclesiastical history of Hartlepool there is but little known, and though the town has long been considered an important sea-port, yet the church has only been a chapelry of the mother church of Hart, a small Norman church about three miles north-west of Hartlepool. Its size and grandeur, however, may be accounted for from Hartlepool having been an early monastic settlement, and the following extract from a paper read before the Durham and Northumberland Archæological Society at their meeting at Hartlepool last May, tells all that is known of its early ecclesiastical history. "The position and history of Hartlepool gave it a very early importance ecclesiastically. About 650, Hein, the first Northumbrian nun, who had not long before (*non multo ante*) founded the monastery called *Heruten*, i.e. *Insula Cervi*, retired, and left its care to St. Hilda, who henceforth became the patron saint of Hartlepool. The monastery in 655 witnessed the consecration of Oswy's infant daughter Aelflida as a nun, pursuant to his vow before his victory over the Mercian monarch Penda. In 657 St. Hilda returned to Whitby, and the Aberdeen Breviary states that St. Beyn returned to Hartlepool. When St. Hilda died, in 680, Bede, in recording that event, mentions a certain nun in the monastery of Hackness, called Beyn, who had been dedicated for thirty years or more, and it has been considered that the discrepancy was



C. HUBSON FOWLER ARCHT

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occasioned by Bede deriving his information on one point from Hartlepool, where she was called Hein, and on the other from Hackness, where she might be called Beyn." . . . "Matthew of Westminster records that in 800 'the Churches of Herteness and Tinemuth were spoiled by the Danes,' and in 867 the Durham churches and monasteries were destroyed far and wide. The very site of that at Hartlepool was only indicated, in our times, by Nunnery Close, the name in the corporation books of a field north-east of the present church-yard, and in which a comparatively modern edifice, called the Friarage, stands."

The church was afterwards given to the Black Friars, and it is probably to their exertions that we owe the present magnificent church.

We will now give a short description of the church as it is at present. The nave, aisles, and chancel, are of the same date, *circa* 1185, while the tower is some forty years later. The nave, of six bays, is remarkable for its massiveness, and the character and boldness of its design and details. The south door is a rich Norman work, and is the only remaining part of the earlier church. The aisles are remarkable for the stone arches crossing from corbels in the side walls, to the capitals of the nave piers; an arrangement unique, we believe, in the county, though the church of St. Cuthbert at Darlington shows that it once possessed them. The aisle windows were inserted in the 15th century, but are now entirely devoid of all tracery and mullions, being filled with square wooden frames. The roofs are exceedingly bad, and were put on about 1724, when permission was obtained to take down the old roofs, and rebuild the wall of the north aisle, a proceeding which was luckily confined to removing the buttresses and refacing the wall, but which left the arches before mentioned, with only the loss of their labels. The chancel arch, as will be seen from the engraving, is exceedingly fine, and formerly opened into a chancel of equal grandeur to the nave, but this being much decayed, was taken down, and a wall, with a hideous round-headed window, built across in the second bay from the west.

The whole of the church is now in a wretched condition,

full of high pews facing north, south, east, and west, to a common centre in the middle of the nave, and with a western gallery extending two bays into the nave, and rendering the part under it perfectly useless.

The western tower is a fine example of the Early English style, and is very remarkable for its enormous flying buttresses, and the buildings they enclose. The tower, which leans considerably to the north-east, and is crooked and bulging in all directions, seems to have given way while building, and the buttresses before mentioned seem to have been added before the tower was finished. Between these buttresses on the north and south sides, are chambers, each opening into the basement of the tower by small doorways, but which appear originally to have been intended to open to the tower as transepts, as the large arches for the purpose still exist, though built up. The west face has also undergone many changes, but from the ruins remaining, there seems to have been a western porch of two stories.

It has been felt for some time that the state of the church was most unseemly, and in the spring of last year a Committee was appointed to raise funds for its restoration, and they have up to the present time<sup>1</sup> received promises of £1,800; but as all the local resources are now exhausted, appeal is being made to Churchmen throughout the kingdom to assist them in restoring this noble church to something of its former beauty, and to render it more fitting for His worship, whose Temple it is.

The works now contemplated are, the clearing away of the present pews and galleries, and re-paving and re-seating the whole church, re-roofing the nave and aisles, restoring the aisle windows and buttresses, restoring the tower, and opening out of the great western arch. The cost of these works will be at least £3,500, and plans for them have been prepared by Mr. C. Hodgson Fowler, architect to the Dean and Chapter of Durham, and it is hoped that the works may be commenced early in the spring.

The restoration of the once noble chancel is not included

<sup>1</sup> See page 3 of Advertisements.

in the above estimate of cost, but the Committee are most anxious that it should be carried on as part of the same work.

C. H. F.

## Church Extension in Leeds.



**A**MONGST the many encouraging signs of the increasing interest in Church work, which we believe is being felt throughout the length and breadth of the land, none perhaps is more cheering to the hearts of true Churchmen than the effort for Church Extension which has lately been exhibited at Leeds. It may interest our readers, and stimulate them to increased exertions in their own locality, if we very briefly give an account of the progress and operations of the movement to which we refer.

Leeds is one of the many places in the North of England in which the population has rapidly outgrown the means of Grace provided by the Church for her members, the number of inhabitants according to the Census of 1861 being 207,165, showing an *average annual increase* during the past ten years of at least 3,500 souls, for whom the Church of England had provided in 1861 only thirty-six churches, exclusive of the chapels belonging to the Workhouse and the Borough Gaol.

It is true that much had been done towards remedying the spiritual wants of the Borough during the past quarter of a century, within which period twenty churches, twenty-one parsonage-houses, and thirty large schools were erected, but still the very large increase of the Borough at the present time imperatively demanded some strenuous effort to provide the inhabitants with the ordinances and privileges of the Church.

Accordingly in the year 1862 a Committee of Clergymen within the Rural Deanery of Leeds were appointed to consider and report upon the important question of further Church provision for the vastly increasing population of the Borough ;

upon the presentation of their report to the whole body of Clergy, it was deemed of such consequence as to make it desirable to have it considered in the presence of the Bishop of the Diocese, in order that the best practical measure for carrying it out might be decided upon.

The Bishop accordingly attended a meeting of the Clergy, the result of which was the publication by his Lordship of a Pastoral Letter to the wealthy and influential lay members of the Church in Leeds and the neighbourhood.

The subject being thus authoritatively put before the members of the Church was taken up with great cordiality: upwards of £54,000 was promised, and the "Leeds Church Extension Society" was formally constituted in December 1864.

Its objects as defined in its rules are:—

1. The increase of the income of existing small incumbencies.
2. The sub-division of populous districts, and the establishment of additional Incumbents to take charge of new districts.
3. The erection gradually of additional churches.

The business of the Society is managed by a Board consisting of sixteen members, twelve of whom must be Laymen, four Clergymen; this Board considers all applications for the Society's aid, conducts all negotiations for carrying out its objects, and decides upon the appropriation of its funds, for which purposes it meets at least quarterly, and at such other times as may be necessary.

Grants to the amount of £20,570 have been already made, (1) towards raising the incomes of all the Incumbents in this Borough to £200 *for the year* 1865; (2) towards enabling certain of the Incumbents to offer £1,000 each to the Ecclesiastical Commissioners towards the perpetual augmentation of their Benefices; (3) and towards the erection of Six additional Churches in various parts of the Borough; one of these churches is already consecrated, and it is hoped that considerable progress will have been made in the erection of the other churches in the course of the present year.

J. A.

## New Churches, and Churches Restored or Enlarged. England.

### NEW CHURCHES.

\* \* \* *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

*St. John's, Boreham.*—Dioc., Salisbury. Archt., Mr. G. E. Street. Style, Early English. Plan: nave, N. aisle, chancel, organ-chamber, and bell-turret. Accom., 350; all free. Cost, £2,700. Consecrated Sept. 21, 1865.

*St. Anne's, Burntwood.*—Dioc., Lichfield. Archt., Mr. E. Adams. Sittings all free. Cost, £3,000.

\* *St. Stephen's, Crossley.*—Dioc., Ripon. Archt., Mr. W. H. Crossland. Style, Early English. Plan: nave, N. and S. aisles, apsidal chancel, and organ-chamber. Accom., 670. Cost, £9,000. Grant, £200. Consecrated Oct. 30, 1865.

\* *Eype.*—Dioc., Salisbury. Archt., Mr. T. Bury. Style, Decorated. Plan: nave, N. and S. transepts, N. and S. aisles, chancel, and bell-turret. Grant, £200.

*St. Mark's, Fridaybridge.*—Dioc., Ely. Plan: nave, N. and S. transepts, and chancel.

\* *St. John's, Lawley.*—Archt., Mr. J. Ladds. Style, Early English. Accom., 302, all free. Grant, £100.

*St. Simon's, Leeds.*—Dioc., Ripon. Consecrated Nov. 14, 1865.

*St. Silas, Liverpool.*—Dioc., Chester. Style, Decorated. Plan: nave, N. and S. transepts, chancel, tower, and spire. Accom., 1,050. Free seats, 450. Consecrated Oct. 1, 1865.

*St. Andrew's, Camberwell, London.*—Dioc., Winchester. Archt., Mr. E. B. Keeling. Accom., 900. Cost, £6,050. Consecrated Oct. 23, 1865.

\* *St. Michael's, Shoreditch, London.*—Dioc., London. Archt., Mr. J. Brook. Style, Early English. Plan: nave, N. and S. aisles, chancel, and S. transept. Accom., 1,000, all free. Cost, £7,500. Grant, £400.

*St. John's, Waterloo Road, London.*—Dioc., London. Consecrated Nov. 7, 1865.

\* *All Saints', Pidley.*—Dioc., Ely. Archt., Mr. W. M. Fawcett. Plan: nave and chancel, tower and spire. Grant, £50. Cost, £1,050. Consecrated Oct. 10, 1865.

\* *All Saints', Reading.*—Dioc., Oxford. Archt., Mr. J. P. St. Aubyn. Style, Early Decorated. Plan: nave, N. and S. transepts, S. aisle, chancel, and tower. Cost, £9,000. Grant, £350.

*St. James', Ridgehill.*—Dioc., Bath and Wells. Style, Early English. Consecrated Oct. 18, 1865.

*St. John's, Waterloo.*—Dioc., Chester. Archt., Mr. Calshaw. Accom., 600. Free seats, 200.

## CHURCHES RESTORED OR ENLARGED.

*Banbury*.—Dioc., Oxford. Archt., Mr. Blomfield. Decorated and rearranged internally.

*All Saints', Bishop's Burton*.—Dioc., York. Archt., Mr. Pearson. New chancel and vestry, and general restoration. Cost, £3,000. Reopened Oct. 30, 1865.

\* *Bowes*.—Dioc., York. Archts., Messrs. Hay. Restored and reseated. Grant, £10.

*Bramford*.—Dioc., Norwich. Archt., Mr. Christian. Repaired and decorated. Cost, £1,200.

*Brigham*.—Dioc., Carlisle. Archt., Mr. Butterfield. Restored and partly rebuilt. Cost, £1,800.

*Broad-Somerford*.—Dioc., Gloucester and Bristol. Archt., Mr. Hake-well. General restoration. Reopened Oct. 10, 1865.

*Parish Church, Burton-on-Trent*.—Dioc., Lichfield. Repaired and decorated.

*Holy Trinity, Dovor*.—Dioc., Canterbury. General renovation and rearrangement of the interior.

*Eydon*.—Dioc., Peterborough. Archt., Mr. R. C. Hussey. Reseated, repaired, and new south aisle. Reopened June 1, 1865.

\* *St. Olave, Fritwell*.—Dioc., Oxford. Archt., Mr. G. E. Street. General restoration. Addl. accom., 130, all free. Cost, £1,800. Reopened June 5, 1865.

*Fladbury*.—Dioc., Worcester. Archt., Mr. Preedy. Chancel restored. Reopened May 17, 1865.

*Great Saling*.—Dioc., Rochester. Archt., Mr. R. J. Withers. Church generally repaired, restored, and decorated. Cost, £1,100.

*Grittleton*.—Dioc., Gloucester and Bristol. Archt., Mr. Blomfield. Partially restored at the cost of Sir J. Neeld, Bart.

*Hartfield*.—Dioc., Chichester. Archts., Messrs. Parsons and Sons. New roofs and general internal rearrangement. Cost, £760.

\* *Horsham*.—Dioc., Chichester. Completely restored and decorated. Grant, £75. Reopened Nov. 14, 1865.

*Christ Church, Westminster, London*.—Dioc., London. Archt., Mr. Seddon. Richly decorated at the cost of the Rev. C. W. Page.

*Little Bricknell*.—Dioc., Oxford. Archt., Mr. E. Christian. Church generally restored and richly ornamented. Cost, £1,500.

*Holy Trinity, Leeds*.—Dioc., Ripon. Archt., Mr. Birchall. Repaired and restored. Reopened Oct. 22, 1865.

*St. Peter's, Marland*.—Dioc., Exeter. Archt., Mr. W. White. Entirely rebuilt, except the tower, at the sole cost of Mr. J. C. Moore Stevens. Reopened Sept. 21, 1865.

*St. Augustine's, Northbourne*.—Dioc., Canterbury. Archt., Mr. J. Bentley. Enlarged and ornamented.

*St. Katherine's, Northampton*.—Dioc., Peterborough. Archt., Mr. Ingman. Renovated and decorated throughout.

*Norton-Fitzwarren*.—Dioc., Bath and Wells. Archt., Mr. C. E. Giles. Restored throughout.

*Ogbourne, St. George*.—Dioc., Salisbury. Archt., Mr. Wyatt. Thoroughly restored and beautified. Cost, £1,300. Reopened June 21, 1865.

*All Saints, Owston*.—Dioc., York. Archt., Mr. Teale. Generally restored.

*Pettistree*.—Dioc., Norwich. Reseated and restored at the sole cost of a lady resident.

\* *St. Andrew's, Ringstead*.—Dioc., Norwich. Archt., Mr. F. Preedy. New N. aisle and other improvements. Increased accom., 140. Grant, £120. Cost, £2,400. Reopened April 25, 1865.

\* *Ticcall*.—Dioc., York. Archt., Mr. Pearson. Restored and repaired. Cost, £3,300. Grant, £25.

\* *St. Michael's, Rowberrow*.—Dioc., Bath and Wells. Archt., Mr. Norton. Restored and partly rebuilt. Grant, £15.

\* *Rowlestone*.—Dioc., Hereford. Archt., Mr. G. C. Haddon. General restoration. Cost, £400. Grant, £15.

*Saint Helen's*.—Dioc., Chester. Repaired and decorated.

*Scruton*.—Dioc., Ripon. New S. aisle and other repairs.

\* *South Molton*.—Dioc., Exeter. Archt., Mr. C. E. Giles. Cost, £3,000. Reopened Oct. 26, 1865. Grant, £40.

*Stainby*.—Dioc., Lincoln. Archt., Mr. R. Coad. Entirely rebuilt. Cost, £5,000; entirely defrayed by the Rev. G. Osborne.

*Immanuel, Streatham*.—Dioc., Winchester. Archt., Mr. Ferrey. The church has been almost rebuilt and greatly enlarged. Accom., 1,200. Cost, £7,000. Reopened June 24, 1865.

*Shipton Moyne*.—Dioc., Gloucester and Bristol. Archt., Mr. T. H. Wyatt. Almost entirely rebuilt at the cost of the Right Hon. T. Sotheron Estcourt.

*Stowmarket*.—Dioc., Norwich. Archt., Mr. R. M. Phipson. General restoration. Cost, £2,000. Reopened Nov. 3, 1865.

\* *Tenbury*.—Dioc., Worcester. Archt., Mr. Woodyer. Enlarged and restored. Cost, £3,000. Grant, £20.

*Trusham*.—Dioc., Exeter. Archt., Mr. J. W. Rowell. Thoroughly restored. Reopened Nov. 2, 1835.

*Waters Upton*.—Dioc., Lichfield. Archt., Mr. G. E. Street. Church entirely rebuilt. Accom., 150. Cost, £1,800.

*St. Cross, Winchester*.—Dioc., Winchester. Archt., Mr. Butterfield. Entirely restored and richly decorated. Reopened Oct. 19, 1865.

*St. Peter's, Wolverhampton*.—Dioc., Lichfield. Archt., Mr. Christian. Entire restoration. Cost, £12,000.

## Wales.

### NEW CHURCHES.

*District Church, Llandyssel*.—Dioc., St. Asaph. Archt., Mr. T. H. Wyatt. Style, Early English. Plan: nave, N. aisle, chancel, tower, and spire. Consecrated Oct. 17, 1865.

*District Church, Penrhyn.*—Dioc., Bangor. Style, Geometrical. Accom., 400.

#### CHURCHES RESTORED OR ENLARGED.

\* *Llandinam.*—Dioc., Bangor. Archt., Mr. G. E. Street. Restored and partly rebuilt. Cost, £1,700. Grant, £25.

*Neath.*—Dioc., Llandaff. Restored and decorated.

*A House of Mercy*—of which Mr. Woodyer is the Architect—has been erected, at a cost of £5,000, at Horbury, in the Diocese of Ripon. It was dedicated Sept. 21, 1865.

*A School Church* has been erected at Charleywood, in the Diocese of Rochester. It will accommodate 120 persons.

### Grants

*In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."*

At Meetings held at the Society's House, 7, Whitehall, on Nov. 20th and Dec. 18th, 1865, grants of money, amounting to £765<sup>1</sup>, were made in behalf of the following objects:—

*Building new Churches* at Blackmore End, in the Parish of Wethersfield, near Braintree; Charlton, St. Luke, near Woolwich; and Harston, in the Parish of St. Hilda, South Shields.

*Rebuilding on new sites the Churches* at Bowers Gifford, near Chelmsford; and Marston, near Huddersfield.

*Enlarging, or otherwise increasing the accommodation in the Churches* at Clavering, near Bishop Stortford; Colchester, St. Leonard; Crossens, near Southport, Lancashire; Great Clacton, near Colchester; Hornsea, near Hull; Little Ellingham, near Attleborough; Ruan, near Grampound, Cornwall; and Throwley, near Faversham.

The grants formerly made towards building the Churches at Consett, near Gateshead, and All Saints', Surrey Square; rebuilding the Church at Bowers Gifford; rearranging and restoring the Church at Emneth, near Wisbeach, were increased. A grant was also made from the School Church and Mission House Fund towards building a School Church at Denton, in the Parish of Newburn, Northumberland.

The Society likewise accepted the Trust of a Repair Fund for the Church of St. Titus, Liverpool.

<sup>1</sup> The grants made at these Meetings, in consequence of the great exhaustion of the Society's funds, were not more than one-third in each case of what would formerly have been given. As regards the Special Fund also, several outstanding applications still remain, with but a balance of £10 on the part of the Committee to give them a favourable reply. Contributions, therefore, to the Society's funds are most urgently needed.

*Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.*

\* \* The letter O denotes Offertory; S, Sermon; M, Meeting; A, Association.

**Diocese of Canterbury.**

Oct.	10	Chiselhurst	.....A	£3	7	6
	13	Ashurst	.....S	4	6	0
	19	Speldhurst	.....S	3	12	6
	19	Langton Chapel	.....S	1	8	4
	27	Ripple	.....S	2	3	0

**York.**

Sept.	26	Kirby Knowle	.....S	0	10	9
Oct.	30	Malton	.....A	8	0	0
Nov.	22	Whitwood Mere	.....O	1	1	0
	28	Masborough	.....S	2	8	1

**London.**

Sept.	11	Hampton	.....S	9	3	8
Oct.	9	Wanstead	.....S	11	10	5
Nov.	6	Hackney	.....A	42	10	4
	15	Whitton	.....S	4	0	0
	21	Highgate, St. Michael's	.....S	24	4	0
	25	Vauxhall, St. Peter's	.....S	2	9	3
Dec.	1	Upper Clapton and Stamford Hill	.....A	25	0	0

**Durham.**

Oct.	18	Newburn	.....O	2	19	6
	19	Rennington and Rock	O	5	2	6
Nov.	21	Newburn (Spec. Fund)	O	1	8	0
	29	Whitworth	.....S	1	5	0

**Winchester.**

Sept.	11	Streatham, St. Leonard	S	21	10	7
	20	Fordingbridge	.....S	5	6	6
	20	Ringwood	.....S	5	10	0
Oct.	3	Woodlands, St. Paul's	.....S	3	10	4
	17	Emsworth	.....S	7	2	0
	17	Warblington	.....S	4	0	9
	19	Colmer	.....O	0	18	2
	19	Ryde, St. John's	.....S	4	5	10
Nov.	30	Milford	.....S	5	15	5

**Bangor.**

Oct.	16	Llanfihangel-yn-howyn	S	0	13	0
	21	Diocesan Remittance	A	5	11	4
Nov.	20	Trefeglwys	.....S	1	1	3

**Bath and Wells.**

Sept.	27	East Brent	.....S	4	8	0
	27	Compton Bishop	.....S	1	4	8
Oct.	25	Fiddington	.....S	0	6	0
	25	Glastonbury, St. John the Baptist	.....S	4	3	6
	26	„ St. Benedict	S	1	14	6
Nov.	13	Staple Fitzpaine	.....A	2	10	0
Dec.	1	Wedmore	.....S	4	7	0

**Carlisle.**

Sept.	8	Firbank	.....S	0	6	6
Nov.	17	Preston Patrick	.....S	4	6	0

**Chester.**

Oct.	6	Coddington	.....S	4	0	0
Nov.	14	New Mills	.....S	6	4	6
	14	Birkenhead, St. John's	S	5	0	0

**Chichester.**

Oct.	19	Dallington	.....S	5	3	4
	24	Ditchling	.....O	5	17	3

**Ely.**

Sept.	9	Walpole, St. Peter	.....S	£1	8	3
Nov.	18	Sudbury, Archdeaconry	A	66	0	0

**Exeter.**

Sept.	19	St. Minver	.....S	0	12	0
Oct.	14	Sutton-on-Plym	.....S	5	19	7
	14	Ilsington	.....S	2	3	6
	21	Honiton	.....A	10	0	0
	31	Barnstaple, Holy Trin.	S	2	0	0
	31	„ St. Mary Magd.	S	1	15	0
Nov.	9	Newton Poppleford	.....S	0	13	6
	21	Withercombe Raleigh	S	6	8	6
	29	Torquay, St. Luke's	.....S	15	16	0

**Gloucester and Bristol.**

Nov.	14	Redland, St. John's	.....O	5	14	6
	24	Little Compton	.....S	1	12	6

**Hereford.**

Sept.	26	Boughrood	.....O	2	11	4
Nov.	27	Frome-Bishop	.....S	1	0	0

**Lichfield.**

Sept.	13	Handsworth, St. Mich.	S	11	6	6
	19	Stretton	.....S	5	10	0
	23	Aldridge	.....O	2	3	0
Oct.	6	Newcastle	.....S	2	1	4
	20	Malins Lee	.....S	3	10	0
Nov.	8	Shenstone	.....S	17	8	6½
	15	Sudbury	.....S	8	7	6
	16	Priors Lee	.....S	1	16	0
	29	Battlefield	.....S	2	0	0

**Lincoln.**

Sept.	1	Pinchbeck	.....S	4	19	9
	6	Thorpe	.....S	1	1	3
	6	Gamston	.....S	3	2	0
	6	„ Eaton Church	S	2	18	1
	7	Hemingby	.....S	2	11	6
	9	Tetney	.....S	2	1	8
	12	Skirbeck	.....S	6	2	8
	13	Lincoln, St. Peter-at-Arches	.....S	7	10	4
	13	Upton	.....S	0	10	0
	13	South Willingham	.....S	1	6	0
	15	Panton	.....S	1	17	8
	18	Hawksworth	.....O	2	2	0
	19	Crowle	.....S	3	0	0
	20	Thurby	.....S	1	16	8
	21	Claxby	.....S	3	1	0
	21	Norton Disney	.....S	1	3	4
	21	East and West Tarring-ton	.....S	0	10	0
	21	Horsington	.....S	2	12	6
	22	Laughton	.....S	1	16	0
	22	Rempstone	.....S	1	1	7
	23	Fledborough	.....O	1	10	0
	25	Rand	.....S	1	1	9
	25	Goltho	.....S	0	11	9
	25	Hainton	.....S	7	12	8
	26	Grayingham	.....S	1	2	0
	26	Welton-le-Marsh	.....S	1	7	6
	26	Scotton	.....S	2	0	11
	26	Morton	.....S	2	7	6
Oct.	2	Thorney	.....S	1	17	10
	3	Cuxwold	.....S	2	3	6

Oct.	3	Ruddington .....	S	£4	17	2
	4	Normanton-on-Cliff ...	S	0	10	6
	4	Kilvington .....	S	2	1	6
	4	Cotham .....	S	1	11	4
	4	Long Bennington .....	S	3	6	0
	4	Poston .....	S	1	10	0
	5	Hannay .....	S	0	12	3
	5	Cranwell .....	S	1	16	8
	6	Gedney Hill .....	S	1	15	9
	6	Elkesley .....	S	1	5	0
	9	Sutton St. Edmund ...	S	1	10	0
	10	Honington .....	S	1	3	6
	10	Snitterby .....	S	1	5	2
	11	Upton .....	S	3	14	3
	11	Worksop .....	S	15	0	0
	12	Grainthorpe .....	S	1	10	0
	13	Grasby .....	S	2	8	5
	13	Kinoulton .....	S	3	8	8
	13	Spanby .....	S	0	1	0
	13	Swaton .....	S	0	15	6
	14	Glenworth .....	S	2	7	3
	14	East Stoke .....	S	3	14	0
	14	Syerston .....	S	0	17	7
	14	Elston .....	S	0	6	1
	17	Somerby .....	S	1	9	0
	17	Bassingham .....	S	3	16	6
	17	Bonby .....	S	3	0	0
	17	Irby .....	S	0	14	0
	19	Gate Burton .....	S	1	19	4
	19	Knaith .....	S	0	18	8
	19	Blyborough .....	S	6	1	0
	20	Saleby .....	S	3	17	9
	24	Cabourne .....	S	1	4	6
	24	Langar .....	S	4	12	7
	24	Barnston .....	S	1	0	0
	24	Grainsby .....	S	0	17	8
	28	Cornisholme .....	S	0	18	4
	31	Barholme .....	S	2	19	2
	31	Hough .....	S	1	5	0
Nov.	1	Welton-le-Wold .....	S	3	9	2
	1	Skellingthorpe .....	S	3	4	6
	1	Appleby .....	S	3	15	6
	1	Kirkby Underwood ...	S	1	17	10
	4	Lea .....	S	2	18	8
	4	North Carlton .....	S	2	7	5
	4	West Ashby .....	S	3	2	0
	6	Humberstone .....	S	2	10	1
	7	Cadney .....	S	1	1	5
	13	Broughton .....	S	3	0	4
	14	Theddlethorpe, All Saints .....	S	1	1	0
	14	Thurby .....	S	1	13	0
	15	Kelsterne .....	S	1	4	2
	17	Staunton and Flaw- borough .....	S	1	15	2
	17	Gedling .....	S	3	6	11
	21	Somersby and Bag En- derby .....	S	1	12	0
	22	Annesley .....	S	2	17	2
	22	Sutton-on-Lound .....	S	3	2	7
	22	Scrooby .....	S	1	11	10
	24	Bole .....	O	0	19	6
	24	South Wheatley .....	S	0	9	0
	27	Keelby .....	S	4	4	0
	28	Appleby .....	A	1	16	4
	28	Martin .....	S	2	8	4
	28	Wrawby .....	S	1	8	6
	28	Brigg .....	S	2	6	0
	28	Sotby .....	S	0	12	1
	28	Market Stainton .....	S	0	17	1
Nov.	28	Thimbleby .....	S	£1	11	5
	29	Great Gonerby .....	S	1	0	0
	29	Willoughby .....	S	3	6	6
<b>Llandaff.</b>						
Sept.	12	Maindee, St. John the Evangelist .....	S	5	13	8
Oct.	10	Michaelston and St. Bride's-super-Ely ...	S	1	1	6
	10	Melphas .....	S	3	10	0
	17	Llandaff Cathedral ...	O	5	4	9
Nov.	1	Bedwas .....	S	1	2	0
	18	Llanvair Kilgeddin ...	S	1	16	4
	20	Wenvoe .....	S	0	15	0
	22	Oldcastle .....	S	1	10	0
<b>Manchester.</b>						
<b>Norwich.</b>						
Sept.	19	Ringstead .....	S	4	0	2
	20	Little Glenham .....	O	2	10	0
Nov.	2	Roughton .....	S	3	1	7
	24	South Lopham .....	S	1	0	0
<b>Oxford.</b>						
Sept.	15	Stratton Audley .....	S	1	6	0
<b>Peterborough.</b>						
Sept.	19	Eydon .....	S	2	14	9
	27	Coalville .....	S	0	15	0
Oct.	6	Sewsterne .....	O	2	1	6
<b>Ripon.</b>						
Sept.	19	Hunslet, St. Jude's ...	S	1	13	1
<b>Rochester.</b>						
Sept.	19	Loughton .....	S	9	17	3
Oct.	7	Gravesend Ch. Union ...	A	30	12	0
	13	Barling .....	S	1	15	0
Nov.	16	Tring .....	A	5	15	0
	20	Coggeshall .....	S	4	0	0
<b>Salisbury.</b>						
Sept.	1	Churton .....	S	0	14	1
	4	Charminster with Strat- ton .....	S	1	17	10
	6	Cramborne .....	S	3	9	6
	12	Burcombe .....	S	1	2	4
	12	Semley .....	S	1	16	1
	16	Alderbury .....	S	3	17	8
	20	Sutton Veney .....	S	2	4	3
	22	Preston Plucknett .....	S	3	0	0
Nov.	11	Hawkchurch .....	S	0	17	6
	24	Marlborough, St. Peter's	S	3	10	0
<b>St. Asaph.</b>						
Oct.	5	Eryrys .....	O	1	1	4
	18	Capel Garmon .....	O	1	10	0
Nov.	14	Gresford .....	S	4	0	0
<b>St. David's.</b>						
Sept.	15	Llawhaden .....	S	2	16	1
	18	Garthbreny .....	S	0	10	2
Oct.	9	Bangor .....	S	1	0	0
	9	Henllan .....	S	0	15	0
<b>Worcester.</b>						
Sept.	20	Hindlip .....	O	2	11	3
	23	Hill .....	S	3	15	0
Oct.	3	Stockton .....	S	3	18	9
	6	Smethwick .....	O	8	0	5

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FOR PROMOTING THE

## ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1823.

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Number of Places assisted by the Society to 18th December,	
1865 . . . . .	5,013
New Churches erected . . . . .	1,382
Old Churches rebuilt or enlarged . . . . .	3,631
Number of Additional Seats obtained . . . . .	1,341,809
Number of Free Seats . . . . .	1,007,782
Amount contributed by the Society . . . . .	£738,453
Number of <i>Mission Churches</i> aided . . . . .	46
Amount contributed . . . . .	£1,714
Number of <i>Repair Funds</i> deposited with the Society . . . . .	145
Amount invested . . . . .	£30,058

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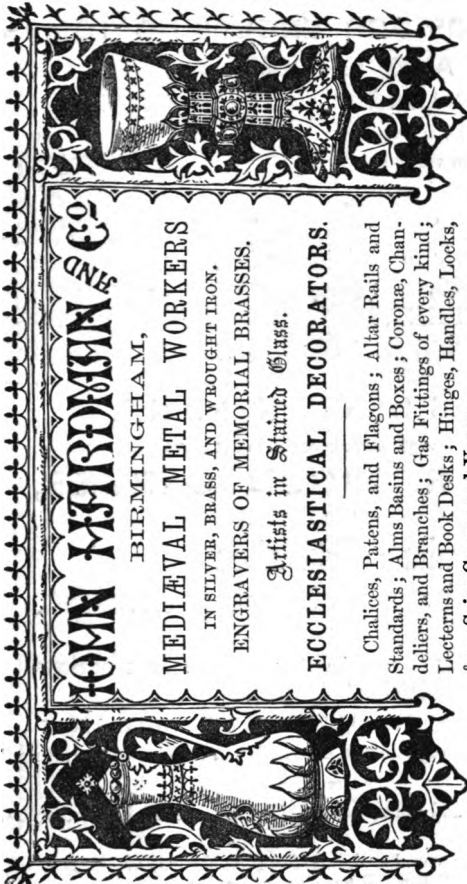
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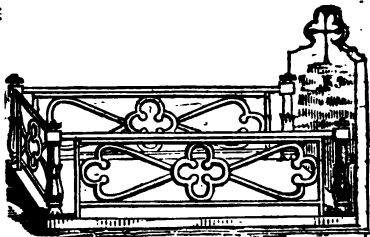
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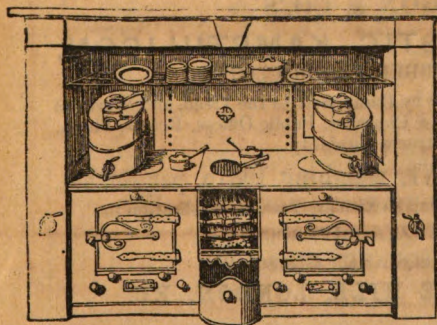
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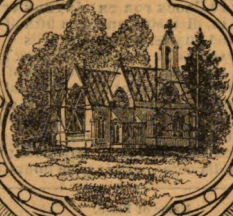
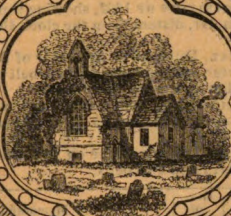
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A  
QUARTERLY JOURNAL  
OF  
CHURCH EXTENSION IN ENGLAND  
AND WALES.

## Contents:

Biographical Sketches. No. II. Arthur Henry Dyke  
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Name of Place.	No. of Dials.	Dia. of Dials.	Memorandams.
Ripley Church, Yorkshire .....	1	4	Striking hours.
Havant Church, Hants .....	2	5	Striking hours and quarters.
Cosham Church, Hants .....	4	2½	Striking hours.
Reach Church, Cambridgeshire .....	1	2½	Striking hours.
Sibton Park, Yorkshire .....	1	3	Striking hours.
Ainderby Church, Yorkshire .....	2	5	Striking hours.
The Synagogue, Ramsgate (for Sir Moses Montefiore) .....	1	4	Striking hours and quarters.
Gold Coast, Africa .....	1	3	Striking hours.
Lerwick, Shetland .....	1	3	Striking hours.
Banstead (Stable Clock for G. Glynn, Esq.) ..	1	2	Striking hours.
Gargrave Church, Yorkshire .....	1	6	Striking hours and quarters.
Isleham Church, Cambridgeshire .....	2		An external dial 5 ft. diameter, and one of 3 ft. inside the church; striking hours.
St. James's Church, Calcutta .....	2	6	Striking hours and quarters.
— Stronge, Esq., Dublin .....	4	3½	Striking hours.
Thorner Church, Yorkshire .....	1	5	Striking hours.
Burbage Church, Derbyshire .....	1	3	Striking hours; dial illuminated.
Miss Kinlock, Gilmerton, N.B. ....			Striking hours.
Lieut.-Col. Lloyd, Lillesden House, Kent.....	1	3	Striking hours and quarters.
Penrith, Cumberland .....	1	3½	Striking hours.
Messrs. Leach, Flower, & Co., Neath, S. Wales	1	4	Striking hours.
Becca Hall, Yorkshire .....	1	3½	Striking hours.
Offley Grove, Newport .....	1	3½	Striking hours.
Kidwelly Church, Wales .....	2	5	Striking hours and quarters.
Hepworth Church, Suffolk .....	1	4	Striking hours.
St. Mark's Church, St. John's Wood .....	1	5	Striking hours.
Platt Church (per order of Admiral Randolph)	1	5	Striking hours.
Newington Causeway .....	1	10	
St. Kitts, The Government .....	1	3	Striking hours.
New Mill Parsonage, Huddersfield .....	2	6	Striking hours and quarters.
Long Preston, Leeds .....	1	3½	Striking hours.
Akeley Wood, Bucks .....	4	3½	Striking hours; quartering on 4 bells.
Jersey Hospital .....	1	4½	Striking hours; illuminated dial.
Ambleside Mechanics' Institute .....	3	4	Striking hours; illuminated dials.
H. Crabb, Esq., Exmouth .....	1	4½	Striking hours.
Winwick, near Rugby .....	1	4½	Striking hours.
Secunderabad, East Indies .....	2	3½	Striking hours and quarters.
Market Lavington, Wilts .....	1	2½	Striking hours.
St. James's Church, Woollaston, Worcestersh.	1	3½	Striking hours on bell of 12 cwt., and quarters on 4 other bells; illuminated dial.
Searby Church, Lincolnshire .....	1	3	Striking hours.
Myddleton Hall, Northumberland .....	1	3	Striking hours.
Christ Church, Bayswater .....	1	6	Striking hours.
Billinghay Church, Lincolnshire .....	1	2½	Striking hours and quarters.
Hildenborough Church, Kent .....	1	3	Striking hours.
G. Bull, Esq., Brackley, Northamptonshire ...	1	2	
Waterbeach Church, Cambridgeshire .....	1	5	Striking hours.
Uffington Church, Lincolnshire .....	1	5	Striking hours.
East Peckham Church, near Tonbridge .....	1	3½	Striking hours.
Christ Church, Cobridge, Staffordshire .....	3	2½	Striking hours.
Messrs. Vickers's Distillery, Westminster ...	1	3½	Striking hours.
Portsmouth New Railway Station .....	1	5	Striking hours; illuminated dial.
Castlebar Lunatic Asylum, Ireland .....	2	4½	
Ratcliff Church, Buckingham .....	1	3	Striking hours.

# The Church-Builder.

No. XVIII.

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## Biographical Sketches.

No. II. ARTHUR HENRY DYKE TROYTE.



WE think a slight sketch of the part taken in church-building work by one whose name is probably familiar to many of our readers, may serve to show how much may be unobtrusively done by private individuals who apply the talents and means at their command to such opportunities as Providence places in their way.

Arthur Henry Dyke Troyte was the second son of Sir Thomas Dyke Acland, Bart., of Killerton, in the county of Devon, and Lady Acland, only daughter of Henry Hoare, Esq., of the Grove, Mitcham, Surrey. He took the name of Troyte only five years before his death, on succeeding to a good landed estate, under the will of the Rev. Edward Berkely Troyte, of Huntsham Court, in the former county.

He was born in the year 1811, and was educated first at Offwell, by the Rev. J. Copleston (brother of the Bishop of Llandaff), and afterwards successively at Harrow and at Christ Church, Oxford, where he graduated in 1832. After taking his degree he studied for the bar, till his marriage, in the year 1835, with the only daughter of R. Williams, Esq., of Bridehead, Dorsetshire.

The first acquaintance of the writer with Mr. Arthur Acland was in the year 1838. At that time his brother-in-law was engaged

in rebuilding the church of Compton Valence (of which he was the patron), near Dorchester, when what might be called the modern period of revival in church architecture had commenced. "The true principles" enunciated by Pugin were just taking effect, and the past custom of building in sham forms and unreal materials was beginning to give place to an improved system. Inferior as the churches of that day must be considered in comparison with those now built, yet they exhibited a wonderful contrast to the wretchedly designed and worse executed buildings which had been erected under the auspices of the Church Commissioners. At this juncture Mr. Arthur Acland, with well-directed zeal, devoted all the energies of his highly cultivated mind to the promotion of Ecclesiastical buildings. It was not that he merely applied the knowledge of mechanics and skill in drawing to the purposes of church building as an agreeable pursuit, he was moved by much higher motives: the desire to promote the glory of God, and to increase the efficiency of the Church of England, as one means to this end, was the primary stimulus which directed all his exertions. Possessing intellectual gifts of a high order, his sole desire was to use them in God's service, and not for his own personal gratification. There are few indeed, possessing such talents, and with comparatively limited fortune at their disposal, who devote all the former gifts, and also a considerable share of their money, to religious and charitable purposes; but happily there are some who spend their wealth in the building and endowment of churches from the purest and best motives; while others, possessing fortune and natural gifts, such as belonged to Mr. Arthur Acland, use both in the service of the Church, and for the good of their fellow-men. Rare as are the instances of such entire devotion, yet there are not wanting in the present time some who follow this noble course, and through whose munificence not only have churches been built and endowed, but by their artistic hands (in well-known instances) some of our noblest cathedrals have been decorated in a manner worthy of the best periods of ancient art.

On his marriage, in the year 1835, Mr. Arthur Dyke Acland resided near Axminster. During his abode there he was mainly instrumental in procuring the erection of a small district church at Chardstock, a remote outskirt of the parish. The little struc-

ture, though somewhat wanting in completeness of detail, owes its Ecclesiastical arrangements to the exertions of Mr. A. Acland, without whose assistance the building would have been deficient in church-like character, and hardly distinguishable from a methodist meeting-house. Living in the immediate neighbourhood, he spared neither time nor means to promote its erection, and by his own personal supervision rendered the greatest service to the Incumbent in carrying out the good work. So much was this small structure considered to be in advance of the time for Ecclesiastical tone, that it was often referred to (with Littlemore and one or two other buildings) as illustrating the characteristics of correct district churches.

After some years' residence at Axminster, Mr. Arthur Acland removed to Dorchester, and there occupied the house long tenanted by Mr. Wollaston, and known as Wollaston House. Though somewhat influenced by private reasons, which had led him to consider Dorchester as a more favourable residence than Axminster, yet he had other and even stronger motives than such considerations: his active mind, and ever-anxious endeavour to be useful, hardly found sufficient occupation at Axminster, but here a large field of usefulness was looming before him. The county was engaged in building and establishing a County Hospital at Dorchester. Mr. Arthur Acland was just the man to exert himself strenuously in advancing this benevolent design. It would be difficult to say whether his assistance as a governor of the institution, in advising upon the internal regulations and administration, or his advice and supervision in watching the progress of the building, its wards and offices, as they were successively built, were most serviceable. His valuable help at the time was fully appreciated by his fellow-governors, and until circumstances led him again to remove into the county of Devon, he never ceased to devote much of his time to the affairs of this institution. One want he speedily supplied, by removing a chapel, which had been built for domestic worship, from Wollaston House to the Hospital, as a temporary prayer-room, until one of suitable capacity and design could be erected. This arrangement was soon superseded through the liberality of his brother-in-law, Robert Williams, Esq., of Bridehead, who erected, at his own cost, before the completion of the hospital, a chapel

of Ecclesiastical character, and thus munificently realized the good purpose his relative had so much at heart.

The next work in which Mr. Acland engaged was one of great interest to him. The parish church of All Saints, Dorchester, had long been insufficient in size for the wants of the parishioners, and was also ill arranged in its seating, and with but little accommodation for the poor. Mr. Acland at once urged upon his friends and neighbours the necessity of its being rebuilt, to meet the increasing wants of the parish. His unceasing exertions in this matter soon resulted in success, and he had the satisfaction before leaving Dorchester of seeing the present church fully completed; his residence near the building giving him the opportunity of carefully watching its progress. He bestowed, however, far more than a general supervision, his practical knowledge enabling him to detect either errors in execution or bad workmanship, and to correct, as he did in some instances, both mouldings and carving with his own hands. His genial manner and kind heart gave him great influence over artisans with whom he was brought in contact, and he forcibly impressed upon them the propriety of a reverent conduct when engaged in ecclesiastical work. After the rebuilding of this church, he became occupied in another still more interesting undertaking. His brother-in-law, Mr. Williams, of Bridehead, having determined partly to rebuild the parish church of Littlebredy, a village distant about six miles from Dorchester, Mr. Acland devoted a considerable portion of his time to this work; and the church being situated within the pleasure-grounds belonging to Mr. Williams's residence, he could privately inspect the building at any moment. Although the design was not made by him, yet his knowledge and advice were of great value in adapting the new nave, aisles, and tower to the chancel, and parts of the ancient church which were to be preserved.

Lengthened visits at Bridehead also afforded him opportunities of performing really the duties of a clerk of works, and here he brought to bear in the most useful manner his skill in drawing, having with his own hands enlarged the architect's plans, and made the several working drawings for the carpenters and masons. Let it not be supposed, however, that he permitted this work to interfere with the several other duties which, as a

magistrate and country gentleman, were incumbent upon him. In spite of the numerous demands which were made upon his time, he never neglected any known duty. It is worthy of notice also, that while this church was building he interested himself deeply in a project for the erection of a monument in honour of Admiral Hardy, a native of Dorset. A tower, serving as a landmark for the ships of the Channel, was eventually erected on the south-west coast, from Mr. Acland's own design, selected from numerous others in public competition. Many neighbouring country churches might be named to whose restoration Mr. Acland handsomely contributed; but especially must be noticed his exertions in conjunction with the Dowager Lady Bath and the late Mr. Markland, which resulted in the restoration of the chancel of the Church of Frome Selwood as a memorial to the good Bishop Ken, whose remains lie interred in the burial-ground to the east of the chancel. Mr. Acland also greatly aided his friends the Misses Simcoe in the building of a small and substantial church upon a portion of the actual foundation of the ancient Abbey Church of Dunkeswell, near Wellington, a rural district much in need of church accommodation. About the year 1848 Mr. A. Acland removed to Teignmouth, where he took considerable part in the establishment of an Infirmary. At this period, also, he acted as his father's architect and clerk of works in rebuilding, with great and suitable success, a small chapel for use on the occasion of interments in a private burial-ground at Culmjohn, at one time the residence of the Acland family, the consecration of the enclosure in which the old chapel stood having immediately followed that of the new chapel of the Holy Evangelists nearer to Killerton in 1841, which was erected as a substitute for the ancient and much dilapidated building at Culmjohn. The chapel, though plain, has much to recommend it to the lovers of the older forms, in the simplicity and beauty of its proportions. The ornamental parts round the doorways and windows owe much of their delicacy to the work of his own hands in company with the regular workmen, one of whom at least is believed to have derived benefits of the most valuable kind from his friendly association in their labours.

The time had now arrived when, by the death of the Rev. Dr.

Troyte, of Huntsham Court, near Tiverton, Mr. Acland became the inheritor of a considerable estate in Devonshire. By the will of that gentleman it became necessary, as has been stated, that Mr. Acland should assume the name of Troyte instead of his own, and further conditions were annexed, rendering it obligatory that he should reside for six months in every year in the mansion of Huntsham. In 1852 Mr. Troyte had therefore to sever his connexion with Dorchester. By his removal to Huntsham, new and most onerous duties came upon him, for although he was to acquire a largely increased income, he found that such immediate demands would be required from him in the necessary repairs upon the mansion, rebuilding dilapidated farm-houses and cottages, school-building, road-making, draining, and lastly, though most important to his mind, the restoration and enlargement of the church, that he saw nothing before him but the absorption of many years' income. He was not, however, the man to shrink from any duty. On taking possession of the property, disregarding his own personal comfort, and submitting, together with his family, to all the discomforts of a very old and inconvenient house, his first care was to see that the church should be properly enlarged and restored; this was speedily effected under professional advice, at his sole expense. A parsonage was also erected under his direction from funds left for that purpose by the late Dr. Troyte. To these works succeeded the erection of schools, cottages, farms and other buildings. While these most useful works were in progress, and indeed before their completion, an affliction occurred which well-nigh overwhelmed Mr. Troyte. For more than twenty years he had been aided in all his benevolent designs by a most devoted and affectionate wife; and, as might readily be supposed, those of his children who were old enough contributed to further their parents' wishes. In the midst of a sphere of the greatest usefulness, Mrs. Troyte's health, which had for some time been failing, rapidly gave way; she was taken to her rest August 4, 1856. Ever ready to bow to the Divine will, Mr. Troyte met this irreparable loss with pious resignation; hard as it was to endure, he felt that this heavy affliction was designed for some merciful end. But the loss of so valued a wife, who had aided him in all his useful and benevolent acts, was

more than he could bear. His constitution, already impaired by a life of unwearied exertions in every good cause, soon showed evident signs of failure. The rest which was imposed upon him for a short time had little effect in staying the symptoms of serious illness which now afflicted him. Deep mental suffering aggravated his physical ailments, and although he submitted with Christian resignation to the bereavement he had suffered, the trial was too much for his strength. Often has the writer of these lines (who enjoyed his intimacy for many years) heard him predict, when oppressed with grief, that he could not long survive his beloved wife, a prediction which indeed proved but too true. He was spared to his family less than a year after the death of Mrs. Troyte. While visiting his brother-in-law, Mr. Williams, of Bridehead, he died, surrounded by members of his family, on the 19th of June, 1857. It is beyond the purpose of the few notes which are here put together relating to this truly good man to enter into lengthened accounts of the benevolent objects which occupied his life. Those only who knew him in his family can be aware of his saintly character. He was a most devout churchman,—witness his “*Liturgica Domestica*,” and “*Daily Steps* ;” an accomplished musician, as may be seen by some chants and hymn tunes of his composing, in popular use. He had a good practical knowledge of astronomy, for the pursuit of which he had a small observatory at Huntsham ; and a very useful set of tide-tables for Budehaven, which met with favour at the Hydrographical office, and continue to be published yearly, were first calculated by him. He used to attribute the facility with which he afterwards learnt to use astronomical and other instruments to the opportunity he had enjoyed of taking observations at sea in his father’s yacht. He had also a considerable knowledge of medicine, which he studied for a short time at one of the London hospitals, and turned to practical account in relieving his poorer neighbours.

But his chief delight was ecclesiastical architecture ; had it been his lot to have followed architecture as a profession, there can be little doubt that he would have become a distinguished practitioner. His love for this art, his desire, in however humble a degree, to make himself serviceable in advancing church architecture, ought not to pass unrecorded, and with this view these

lines are written by one who knew him well, and in whose memory will ever be cherished the recollection of many happy hours they passed together.

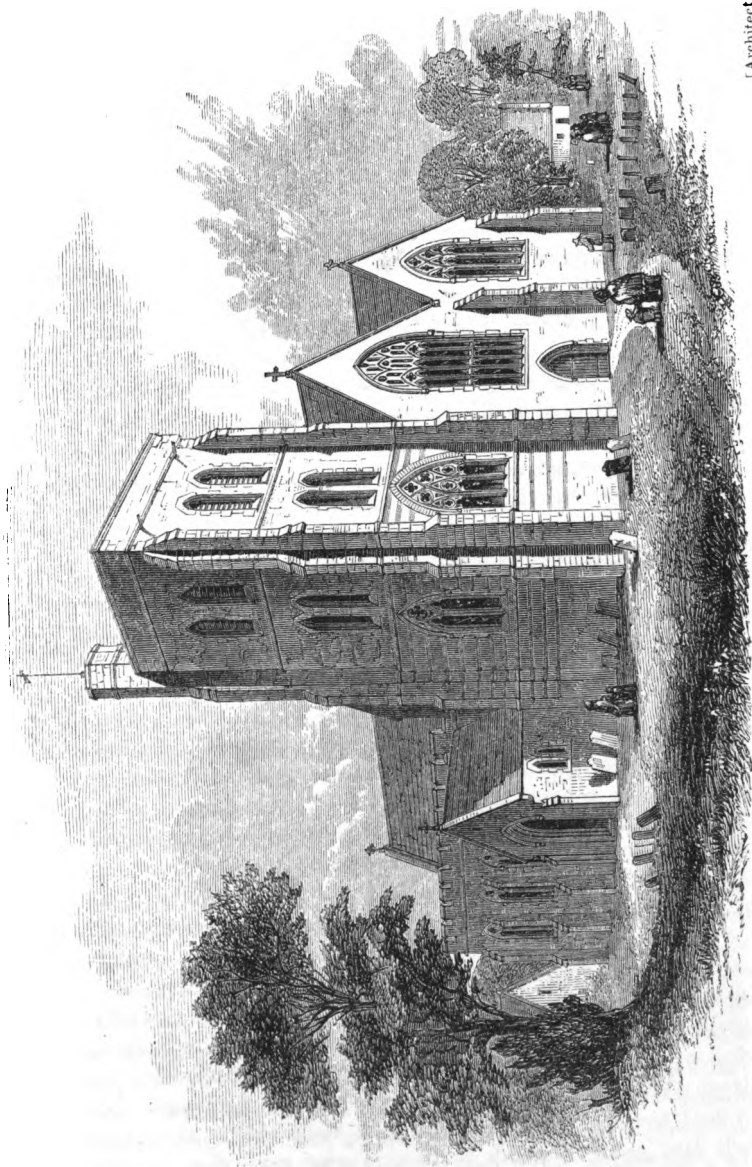
B. F.

### Church of St. Martin, Herne, Kent.



THIS Church was some years ago among the number of those of our ancient parish churches which had become dilapidated and uninviting, by reason of many years of neglect. Whether such neglect originated from the reaction in men's minds after the religious feuds of former days, or how, we know not; but, from whatever cause proceeding, such it has been, as in its results to entail a large accumulation of work in the way of repair and restoration on parishioners and others of our own time. As regards the fabric, to note some few of the defects, plaster ceilings had been substituted for the original timber roofs, which had been at some time made flat, and had their original pitch destroyed (probably as the most inexpensive mode of repair), the mullions and other stonework of the windows were decayed, wood and cement having been used for repair in place of the original stone where any effort at repair had been made, and where any decay had appeared in the walls externally it was cased in with plaster. As regards the seat accommodation, valuable space was unnecessarily occupied by irregular high square pews of such a character as to isolate their occupants from other parishioners, and to develope unduly what we may term the *exclusive* family principle, and thus to prevent the idea of *common* prayer being realized.

The work of renewal and improvement having been set in motion by the present Vicar, was satisfactorily accomplished under the direction of Mr. J. H. Hakewill, the architect. The Incorporated Church Building Society (at that time better supported in its useful work of promoting increased church accommodation than just now) stimulated local effort by granting £210 towards the funds. The parishioners generally lent their aid by subscriptions and a rate, and, through such and other means, a very satisfactory result was obtained. High-pitched open roofs



[Architect.

St. Martin's Church, Berne.

J. H. Hakewill, ]



replaced, and took the place of stone material in the windows and walls; the exclusive principle in regard of the pews disappeared, and oak open seats were substituted for the enclosure. Lastly, as we think that no mind can be insensible to the impression produced by the state of external objects, and those few that the aspect of an unsaved for church, or a mean appearance about the house of God, is most prejudicial to the fervent devotion of the worshippers, so we would not undervalue the vast improvement in this respect, yet, what was more important, increased absolutely, the accommodation was obtained to the extent of 414 sittings, inclusive of children's seats. This church now accommodates 818 adults and children. The amount expended on the work has been upwards of £2,000.

St. Martin's is a spacious handsome building, having a noble and venerable looking tower, a feature which adorns so many churches in the County, the offspring, perhaps, of the great mother church of Canterbury, with its grand central tower.

The tower of St. Martin's, Herse, of five stages, and having a turret at its north eastern angle, stands at the north west end of the nave, and is connected therewith, and with the north aisle, by moulded arches and piers of the Decorated period of the fourteenth century. On its west side there is a very notable three light Decorated window, the middlemost interesting one another in the head, and the spaces thus formed being filled with geometrical tracery. On its north side is a lofty two light window of the same period. The lowest stage of the tower is used as a baptistery, the octagonal font, which is of the Perpendicular period of the fifteenth century (having, on its sides, coats of arms carved, including those of the Sovereign and the Archbishop), being placed in its centre under its stone gabled roof. The buttresses of the tower are carried down internally into the church.

Besides tower, nave, and north aisle, this church has chancel, with north and south chapels, and south aisle. The total length internally from west to east is 119 feet. The nave arches are not opposite one another, nor equal in number, there being four (including the tower arch) on the north, and five on the south side. This want of symmetry seems to show that the several parts have been erected at different times, and there-



reappeared ; *real* took the place of *sham* material in the windows and walls ; the exclusive principle in regard of the pews disappeared ; and oak open seats were substituted for the enclosures. Lastly,—as we think that no mind can be insensible to the impression produced by the state of external objects, and therefore that the aspect of an uncared-for church, or a mean appearance about the house of God, is most prejudicial to the fervent devotion of the worshippers,—so we would not undervalue the vast improvement in this respect, yet, what was more important, increased absolutely *free* accommodation was obtained to the extent of 471 sittings, inclusive of children's seats. This church now accommodates 893 adults and children. The amount expended on the work has been upwards of £2,000.

St. Martin's is a spacious handsome building, having a noble and venerable-looking tower, a feature which adorns so many churches in the County, the offspring, perhaps, of the great mother church of Canterbury, with its grand central *tower*.

The tower of St. Martin's, Herne, of five stages, and having a turret at its north-eastern angle, stands at the north-west end of the nave, and is connected therewith, and with the north aisle, by moulded arches and piers of the Decorated period of the fourteenth century. On its west side there is a very notable three-light Decorated window, the mullions intersecting one another in the head, and the spaces thus formed being filled with geometrical tracery. On its north side is a lofty two-light window of the same period. The lowest stage of the tower is used as a baptistery, the octagonal font, which is of the Perpendicular period of the fifteenth century (having, on its sides, coats of arms carved, including those of the Sovereign and the Archbishop), being placed in its centre under its stone-groined roof. The buttresses of the tower are carried down internally into the church.

Besides tower, nave, and north aisle, this church has chancel, with north and south chapels, and south aisle. The total length internally from west to east is 112 feet. The nave arches are not opposite one another, nor equal in number, there being four (including the tower arch) on the north, and five on the south side. This want of symmetry seems to show that the several parts have been erected at different times, and there

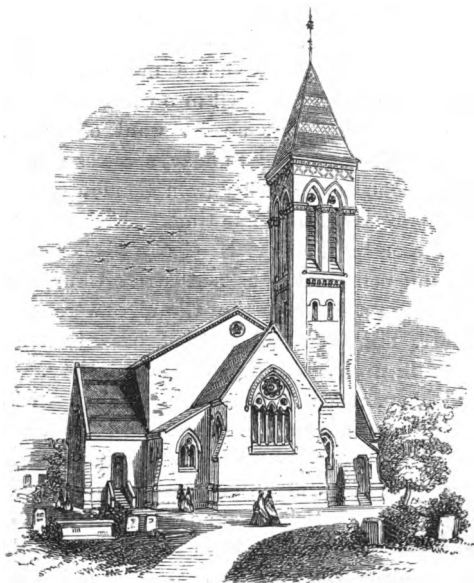
has no doubt been a church or chapel on the site of the church of St. Martin from a far earlier date than that of any part of the present building; the tower is its most ancient part now existing. The chancel and other parts not before described belong to the succeeding (Perpendicular) period. And we have to note several memorial brasses, including one of Lady Fineux, of the family of Sir Jno. Fineux, Chief Justice of the King's Bench in the time of Henry VII. and VIII., who it is related bought a house and property here for the benefit of his health.

Herne (*Hearn* formerly), distant three miles from the ruins of Reculver, was anciently a chapelry of that parish—an interesting locality—the site of a Roman military station and town, of a Saxon palace built by King Ethelbert A.D. 597, and likewise of a monastery founded in the seventh century, the manor having been given for the purpose by King Egbert in A.D. 669 (on account of murders committed by him in order to make his seat on the throne more secure), and conferred three centuries later by King Edred, at the instigation of Archbishop Dunstan, on the Priory of Christ Church, Canterbury. Archbishop Winchelsea divided off two vicarages in 1292, Herne being one, and St. Nicholas the other. The name Herne seems to come from the Saxon *Hyrne* or *Hurne*, signifying *nook* or *corner*, in allusion perhaps to its situation relatively to the rest of the parish. Herne Street, it may be, had already begun to show itself in Saxon times in this *nook*.

Herne Bay is distant about two miles from St. Martin's. It is now a separate Ecclesiastical District. Its Church is now in course of being improved and enlarged.

During the winter months the population of this district does not exceed 1,500; and the Church being capable of accommodating 730 persons, it might at first seem that its size was adequate to the requirements of the district. But in summer the population is two or three times larger, owing to the influx of visitors; and a place of this character is compelled to find Church as well as other accommodation for its visitors. The Church in summer has been so crowded, and at the same time the ventilation so imperfect, that many have been deterred from coming, and not a few—to avoid these inconveniences in the

Church—have taken refuge in a handsome and commodious Dissenting Meeting House lately erected.



Christ Church, Herne Bay.

The work now in progress embraces the following improvements and additions:—A chancel to be added to the east end of the original Church; north and south transepts; a tower, with vestry at its base; and an organ-chamber, south of the new chancel; besides internal rearrangements. Additional accommodation will be obtained for 230 persons. Hitherto there have been but very few free sittings in the Church, and those were under a gallery or on benches (without backs) placed behind the pulpit; of the additional sittings *at least* one-half will be free.

The appearance of the Church (being an atrocious specimen of *Carpenter's Gothic*) has been quite unworthy of the purpose to which it is dedicated. The building has rather a curious history, and one which will account for its inappropriateness.

and also for the necessity of the proposed improvement within so short a time after its erection.

It was originally built entirely as a *speculation*, to be sold to any religious society, but special provision was made for a north and south altar in addition to the high altar, in case some zealous Roman Catholic should make a liberal offer for its purchase. It first, however, fell into the hands of Dissenters, and was for some time shut up for want of funds. It was then episcopally licensed, and Sunday services were performed by a clergyman who came weekly from London for the purpose. Next it was again closed for some time. At last it was bought from its proprietor by the Rev. H. Geary (father of the present incumbent), and consecrated as a District Church A.D. 1840. The schools too, adjoining the Church, were subsequently bought by Mr. Thwaites, and handed over to trustees as a Church School in union with the National Society.

Nicholas Ridley, consecrated Bishop of Rochester 23rd Sept., 1547, and translated to London 12th April, 1550, was Vicar of Herne 1538 to 1549<sup>1</sup>, where he diligently instructed his flock in the doctrines of the Gospel, his preaching attracting multitudes of people from all the surrounding country.

The Archbishop's Palace at Ford (destroyed in the days of the Commonwealth) was near to Herne, and Vicar Ridley intimately associated with Archbishop Cranmer and his family. He is described as having been at once greatly dignified, and benevolent, mild, and good; firm, and of a strong mind and frame, and one who was foremost among those who adorned the Reformation, in piety, learning, and solid judgment.

He suffered, as is well known, with Latimer, at the stake at Oxford, in Queen Mary's reign, 16th October, 1555, for his faith, and Cranmer shortly after suffered the like martyrdom in the same cause of the Reformation of the English Church.

The *Te Deum in English* was first chanted (by Vicar Ridley) in St. Martin's, Herne.

G. C.

<sup>1</sup> He held the living in commendam from 1547 to 1552, under licence of King Edward VI.

## Sawrey Church, Windermere.

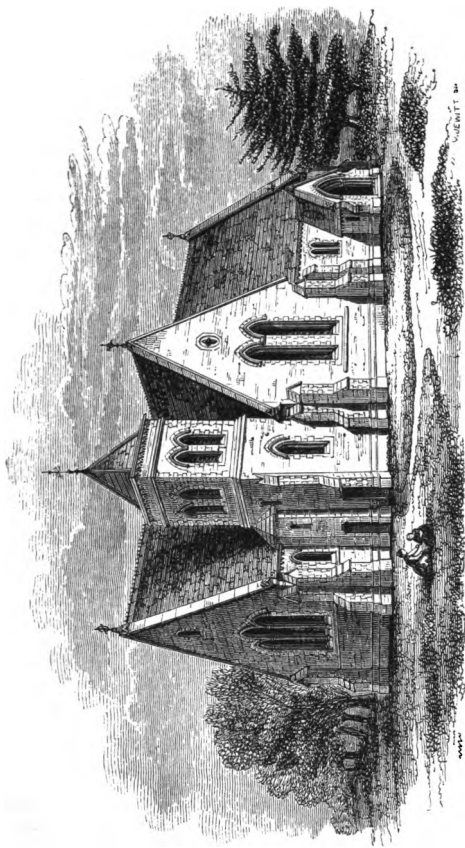


HERE are no more encouraging evidences of the progress which the Church is making universally throughout the country than are often to be found in remote and out-of-the-way places. The great work of church building and church restoration that has been going on in our chief cities and towns strikes the attention, and makes us sensible of the grandeur of the movement that long has been and, happily, still is taking place, and that promises to keep the Anglican Church in her rightful position as the appointed religious teacher of the nation. This progress represents the majestic march of right and noble principles towards a glorious consummation; and if it be really true, that "already the east is reddening under the footsteps of the coming Son of Man<sup>1</sup>," and that a sound like the tread of the lightning is destined to strike upon the senses of a not remote generation, the Church of this country will not be found—we wish to say it in all humility—to have been a laggard and slothful pioneer of the Second Advent. But in these days it has not merely been the part of the Church to set her edifices upon the "hill tops," that they might be seen of men, and be landmarks of her progress; her footprints are to be found in the valleys and remote places far from the busy haunts of men. Here her mission has been unobtrusive, but it has been not the less effectual on that account. And within the last few years the truths of the Gospel have been brought to many a poor hind and mountaineer who never heard them in their purity before. The main strength of the Church may lie in her hold upon the large populations, but a great additional strength is yet to be gained in those wild and remote districts whose populations are widely scattered,—districts where, owing to wide tracts being left to the care of a single ill-paid clergyman, the richer dissenting sects have sent forth their emissaries on proselytizing expeditions against the poor

<sup>1</sup> Bishop of Oxford's Ash-Wednesday Evening Sermon, preached at Christ Church Cathedral, Oxford.

and ignorant inhabitants. In this way the people in many districts of the North of England have been accustomed to gather themselves together in farm-houses on the Sunday under the guidance and control of local teachers of the various dissenting "denominations," while by far the larger number never attend any religious services at all. There is no doubt that nine-tenths of the people are Churchmen and Churchwomen at heart, that they are baptized, and married, and bury their dead, miles away at the Church, and that they would attend the services of the Church regularly if there were only accommodation for them, and they enjoyed the privilege of adequate spiritual care and oversight.

These observations apply with more or less force to the case of Sawrey, in the parish of Hawkeshead and diocese of Carlisle. Sawrey lies in a beautiful valley on the Lancashire shore of the "Queen of Lakes,"—Lake Windermere. On the Westmoreland side of the Lake the want of Church accommodation is not so much felt, except during "the season," when tourists pour into the district; but on the Lancashire side the want is much felt at all times. We gather from some "memoranda" which lie before us, that the ancient parish of Hawkeshead, excluding the township of Satterthwaite, is about seven miles long by five wide, and that until within a comparatively recent period, the parish church was the only place of worship in connexion with the Church. For the spiritual necessities of the northern and north-eastern parts of the parish provision has been made by the erection of churches at Brathay and the Wray; but the district still attached to the parish church, lying between Windermere on the east and Yewdale and Coniston Water on the west, contains a scattered population of about 1000 souls, nearly 400 of whom reside three miles or more from the parish church. It is almost superfluous to observe, that in a mountainous district thus circumstanced a large proportion of the population find it very difficult to attend Divine Service, even if they all desire to do so; and the deplorable consequences of a population growing up amid such spiritual destitution can require neither argument nor illustration. At Sawrey, which is at the extreme end of the parish, near Windermere Lake, Divine Service has for some years been performed only once on the



Mr. R. Brass,]

Sabrey Church.

[Architect.



Sunday, in the afternoon, in a licensed schoolroom of very small dimensions, and more recently Holy Communion has been regularly administered once a month; to secure even these offices, a part of the stipend of a Curate has been provided by private subscriptions among the inhabitants and others. The schoolroom is, however, singularly unfit for the purposes of Divine Service, while, in consequence of its being so used, the Trustees are disabled from receiving any aid from the Parliamentary Grant for Education,—which is in itself a grievous disability to the poorer inhabitants. For these reasons, as well as with a view to secure more full and regular spiritual supervision than it is in the power of the vicar of the parish to give, a number of gentlemen of the district,—R. S. Sowler, Esq., Q.C., of Sawrey Knotts; the Rev. S. P. Boutflower, Rural Dean, Brathay, Ambleside, and others,—formed themselves into a committee, for the purpose of building a church and parsonage-house at Sawrey, with some moderate endowment. A considerable portion of the endowment will be provided by the munificence of J. Garnett, Esq., of Sawrey, who has already conveyed to Trustees a suitable plot of ground for the purposes of a church and churchyard. It is estimated that at a cost of about £2,000 a suitable church and parsonage-house can be erected, the former to contain 300 sittings—one-half of which will be free, and eventually, when a sufficient endowment has been provided, the whole. The promoters have had the cordial co-operation of the Bishop of the Diocese, the Archdeacon of Westmoreland, and of the newly-appointed Vicar of Hawkeshead, the Rev. Richard Greenall, who is devoted to the cause; and the consequence is, that in less than twelve months from the commencement of the work rather more than half the sum required for the church and parsonage has been promised. The district, however, (which comprises Sawrey Extra and Sawrey Infra, Cunsey, and the Graythwaites,) the furthest part of which is five miles from the parish church, and the nearest two miles, contains for the most part a poor population of more than 400, there being but very few of the richer sort of inhabitants who are Church-people. But it must be mentioned in justice to several of the more affluent non-conformists, that they have evinced a creditable liberality,

while the occupiers of land and the poorer sort of farmers and farm-labourers have, according to their means, helped forward the good work, being stirred by the same pious zeal which animated the sons of the Church of all grades in ancient times, and which prompted the poorer sort to assist, if not by gifts of money (of which they have little enough), at least by contributing a day's labour or a day's carting, so that all might claim a share in providing a suitable edifice for divine worship. What they have been enabled to do in the present instance amounts to but little, and under these circumstances, those who have taken the work in hand must look mainly for the remainder of the sum required to complete the church and parsonage-house to the wealthier friends of the Church at a distance, and more especially to those who have been in the habit of visiting the English Lake District<sup>2</sup>.

The honorary architect of the church, the north-east elevation of which is given in the engraving, is Mr. Robert Brass, and by the time this number of the Magazine is in the hands of our readers the building will have commenced. The design is in the Early English style. The church consists of a nave, a transept, and a chancel. It is covered with an open timber roof, in character with the rest of the building. The walls will be of the stone of the country, the quoins, string courses, mullions, &c., being of limestone or freestone from the neighbourhood. The church will be well lighted by ten lancet windows of two lights each, with a large three-light window at the east end, and a larger five-light one at the west. The porch and bell-tower are on the north side, the lower portion of the latter forming the vestry; and on the south side is an organ-chamber to correspond. Placed on a gentle eminence, in the midst of a beautiful valley, the church will form a pleasing object from Windermere Lake, and, with the embattled towers and gables of Sawrey Knotts on the heights above, will add greatly to the picturesqueness of the neighbourhood.

R. S. S.

<sup>2</sup> Our readers are requested to notice the appeal for the object which appears in our advertising columns.—Ed. C. B.



Ancient Wall-painting in Bedfont Church<sup>1</sup>.

## Stones of the Temple.

### NO. XII. THE WALLS.

"Thou shalt call thy walls Salvation, and thy gates Praise."—ISA. lx. 18.



R. DOLE, the proprietor of the village emporium, where all sorts of inferior wares were to be had at the highest obtainable prices, was one of those persons who seem sent into the world for the special purpose of preventing others from being

<sup>1</sup> This very interesting mural painting has been lately discovered in a recess in the north wall of the nave of Bedfont Church. The colour is exceedingly rich and well preserved. The painting measures 4 ft. 6 in. by 4 ft., and is supposed to be of the 13th century. It represents the Last Judgment. Our Lord is sitting on His Throne, showing the five wounds. On the right hand is an angel showing the Cross, on the left an angel with a spear. Four nails are represented near the head of our Lord. In the lower part of the painting are two angels holding trumpets, and below them three persons rising out of the tomb.

too happy in it. There are persons, no doubt, who go through life always frowning upon their fellow-creatures, ever throwing a dark shadow along the path before them; people who turn their backs upon the sunny side of human life; who seem to think it wicked to take a bright and cheerful view of any thing or any body on all God's earth; whose whole countenances would be utterly revolutionized by the faintest approach to an honest friendly smile. Such persons, we must believe, are often very sincere, and are endeavouring to do good in their own way; nor must we say that they always fail in their endeavour; nevertheless they are not the sort of persons we care to have as our frequent companions. It is true there is enough about the lives of most of us to make us often sorrowful; but no less true is it, that the man who, leading a Christian life and doing God's work in the world, preserves "a conscience void of offence towards God and towards men," will take care that his outward demeanour does not make his religion unlovely and repulsive in the sight of others. Mr. Dole being of the class we have described, it was no wonder that the village lads had honoured his name with an affix, and that he was generally known among them as Old Doleful; nor shall we be surprised that his appearance in the churchyard just as Mr. Acres and the Vicar entered it, was not welcomed by them with any excessive pleasure.

"Good evening, Mr. Dole," said both gentlemen, as they approached him. But there was no responsive "Good evening" from Mr. Dole. Now it is always a bad sign when a man will not return such a simple salutation as that; I never knew but one who made me no answer when I wished him "Good evening;" I was at once impressed with the idea that there was little good in him, and my impression was correct, for in a few moments after, the fellow had put a light to the thatched house of a poor neighbour who had offended him, and very soon the poor man's house and goods were crackling in a mass of flame. But it must be confessed, Mr. Dole withheld his salutation from no such motive as influenced this man. There was something far too pleasant and cheerful about a kindly "Good evening" to harmonize in any way with the tone of Mr. Dole's voice or manner; but beyond this, he never said "Good morning" or "Good evening" to any one on

*principle.* The fact is, Mr. Dole belonged to a portion of the sect of Anabaptists called "Calvinist Baptists," and the extreme Calvinistic feature of his Creed had become with him quite a monomania. The idea of *predestination* haunted him every where and in every thing; it ran through his whole life of thought, word, and action, with it he justified all his own shortcomings, and it made him insensible to the right motives and doings of others. He had become so accustomed to look on the dark side of men and things, that he had gained for himself a settled character of gloominess and suspicion, and had quite lost sight of the Apostolic precept,—“Be courteous.” Thus he did not believe that these two gentlemen meant what they said, and *really wished* him to have a “Good evening;” and as regarded himself, he would have considered the words as a flying in the face of Providence, a direful offence against the phantom idol of inevitable Predestination which he had set up in his own heart. To him it seemed only a mockery to use those words of common courtesy, when—as he said to himself—it was already ordained whether these persons should have a good or a bad evening, and no words of his could affect or alter their destiny. And so he simply said, “How do you do, gentlemen?” But it was spoken in a deep sepulchral voice, as though he reserved to himself a mental protest against even this small conformity to the world’s civility.

“People are talking about the painting you have been doing in the church, Mr. Ambrose, and I have just come up to look at it; not that I like that sort of thing, and I don’t think the parish money should be spent in that way.”

“You need not be at all anxious on that score, Mr. Dole, as my friend here has defrayed the whole cost of the work; but let us go into the church together.”

Now the line of thought which this man had so long adopted, and the *one idea* he had cherished, had so dulled his heart and mind to all sense of the beautiful, that he could never appreciate like other people what was pure and lovely, either in nature or in art. No wonder then that he failed to admire the beautiful decoration with which the Squire had adorned St. Catherine’s Church.

First of all, Mr. Ambrose pointed out to him some old wall paintings of great interest, which had been recently discovered. From these Mr. Acres had had the successive coats of whitewash carefully removed, and though they were several centuries old, the colours were but little faded. Among the most curious were a series of paintings which quite covered the north wall of the chancel.

"You will see, Mr. Dole, that these all represent events in the life of our Blessed Lord. Here is the beginning of the series; it is the Tree of Jesse, showing the descent of our Lord in the line of David,—next is the Nativity,—next the Adoration of the Magi,—then, the Massacre of the Holy Innocents,—then, the Presentation in the Temple, and there, on the upper part of the wall, are—the Betrayal, our Lord before Pilate, being Mocked, being Scourged, bearing His Cross, His Crucifixion, and there, below the Crucifixion, His descent from the Cross, and His Entombment<sup>2</sup>. These you see, Mr. Dole, are not only valuable as showing one way in which our Church five hundred years ago set before the eyes and minds of the people the human life of our Lord; but they are still well suited for the sacred place they adorn, inasmuch as they still serve to remind the worshipper in this House of Prayer of the great truths they represent. I must however confess that we brought to light some paintings on the walls of a different character; some of these were very grotesque, others were from some cause or other objectionable. These were copied, as possessing antiquarian interest, and were then obliterated. It was long before we could bring our minds to destroy these curious reliques of old days, and had they occupied less conspicuous places in the church, I think we should have been tempted to preserve them, but the House of God has a higher use than to be a mere preserver of curiosities, and to this higher use its decorations and all within it should contribute."

Mr. Ambrose then explained the new wall decorations which had been painted by Mr. Acres. These consisted of groups

<sup>2</sup> These mural paintings still remain, as here described, on the north wall of the chancel of Chalgrove Church, Oxon. There are also on the east and south walls of the chancel many other paintings possessing great interest.

illustrating sacred subjects, texts of Holy Scripture, mixed with foliage and tracery; and by a clever introduction of foliage and holy texts among the old work, he had made the old and the new to harmonize very well. The colours were well arranged, and all was done with a due reference to the architectural features of the church. Before this time the only attempt at ornament for the walls of the church consisted of some square boards, put up about fifty years ago, on which were painted some ill-selected sentences, whilst beneath each sentence was painted a human head of inhuman ugliness.

Not one word had as yet been spoken to the Vicar by his seemingly attentive listener. At length he said in his usual dismal tone, "I don't see any use in it, sir. To my mind our little Rehoboth down in the village is more like the simplicity of the Gospel. Besides, I call all this a breaking of the second commandment."

"I leave you to judge whether the mean little meeting-house you call Rehoboth, or this beautiful church, is most in accordance with the only patterns we have in God's Word of houses dedicated to His worship, or most fitting as types of the Heavenly Temple, whose magnificence is described in such glowing language by St. John; but as regards these paintings, the pictures and toys you sell in your shop, are just as much a breaking of the second commandment; for these are no more made to worship than are those."

"But nobody will kneel down before my toys and pictures; if they kneel at all, however, in your church, they must kneel before these pictures. I call them idolatrous images, and I say they are worshipped."

"And by the same mode of reasoning, I say, Mr. Dole, that the people at your meeting-house break the second commandment, for they fall down to whitewash, and worship it."

"What do you mean, sir?"

"Why, only this; that turn whichever way they will to worship, they must turn to one of your four whitewashed walls. But let us be quite fair to each other. The truth is, you don't worship whitewash, nor do we worship images; but whilst we think it most in accordance with reason and religion to decorate our walls with sacred subjects, such as are likely to suggest

solemn and holy thoughts, and to make our churches as beautiful as possible; you, on the contrary, seem to regard it as a religious duty to make your meeting-houses as ugly as possible; and now I must say good-bye, Mr. Dole."

"Sir, I should like to meet you here again some day."

"I only wish we could at least meet here every Sunday. Good-bye."

"I almost think," said Mr. Acres, as they left the church, "the outside of our church walls are as interesting as their interior. The north wall is evidently the earliest part of the church. It contains some Roman bricks, placed herring-bone fashion among the old Norman rubble. This, doubtless, was erected immediately after the destruction of the little Saxon church with its wooden walls, which once stood on this very site, then come the Early English walls of the chancel, then the very interesting specimens of brickwork of the sixteenth century in the tower and western walls. But you have given Mr. Dole and us all such a long and useful lecture on the *inside* of the walls, that we must not stop to say any more about their outside."

"Behold in Heaven yon glorious bow,  
Which spans the gleaming world below!  
The hues distinct in order glow,  
Yet each in each doth melt unseen,  
That none can mark the bound between:  
Lo, such is Faith's mysterious scroll,  
A multiform harmonious whole,  
Together gather'd for our aid,  
And in the darken'd heights display'd:  
The Church shall ne'er that emblem want  
Of her eternal covenant."

*The Cathedral.*

## Church Building in Liverpool.

### NO. I. PREVIOUS TO THE LAST HALF-CENTURY.



THE parish of Liverpool embraces an area of 1,560 acres of land, and 660 of water; most of the latter consisting of Docks, which some one has called "an amendment of the river." Until the enlargement of the Borough about thirty-four years ago, the

Township, Parish, Municipal Borough, and Parliamentary Borough, were co-extensive. The third and fourth, which are still conterminous, are now about three times as large as before; but the first and second remain unaltered.

In the earlier times, the one church of the little town was the Chapel of Our Lady and St. Nicholas, in this remote part of the ancient parish of Walton on the Hill. It is supposed to have existed from at least the beginning of the twelfth century, and the burial-ground attached to it from 1361. The town was erected into a separate parish in 1699, being the tenth year of the reign of William III.; and its one church afforded accommodation for 700 persons. In 1650 the population was under 1,000; but after the great Fire of London, now just two centuries ago, it received a large influx of inhabitants. Chester was then rapidly declining as a port; and Liverpool was taking its place, especially as the highway to Ireland.

The principle of appropriation was fully carried out in the little chapel, and in 1685 Bp. Pearson fixed the precedence as follows:—"The Mayor, Aldermen, Bailiffs, Bailiffs' wives and widows, Householders, taking precedence among themselves according to quality and age,—all apprentices and servants shall sit or stand in the alleys according to ancient custom." The population, at that time, was probably 3,500; in 1700 it had risen to 5,000.

In the seventeenth century the roads in the neighbourhood were miserably bad, some of them impassable; a good deal of the land of the surrounding country had but recently been cleared of timber, and was only gradually being brought under cultivation; and within the limits of the Parish itself there were large districts of heath and moorland, and a considerable portion covered by turf-bog. Thus, even if the church accommodation provided had been sufficient, these circumstances would at that time have prevented many from availing themselves of it.

By the Act which constituted Liverpool a rectory it was divided into two medieties; and arrangements were at once made for the erection of a second church, St. Peter's, which was to become the parish church. Though only about 750 yards in a direct line from St. Nicholas', it was erected in fields at the *outside* of the town, near which were numerous trees. It

was consecrated in 1704. The entire church accommodation now amounted to more than 1,900, and the population was under 6,000. It does not appear that there were any Dissenting meeting-houses at that time, though a few years after they were as numerous as the churches; yet the spiritual provision was not much to be complained of.

If we pass on to 1725, we find from one of the oldest maps of the town, that there are still only the two churches and one Dissenting meeting-house; but the population has now risen to 11,800. Church building, however, had not been neglected in the mean while. In the very first year of the Georges (1715) an Act was passed for the erection of the new church of St. George, but it was not consecrated till 1732. It was built on the site of an old castle, which had been demolished, and it accommodated 1,017 worshippers. Another Act was passed in 1748 for the erection of the church of St. Thomas, to accommodate 1,200, and the church was opened two years after. Thus there were four churches in 1750, with a joint accommodation of 4,204; but no addition was made to it till 1765, by which time the population amounted to 29,000. At that date there were sittings for 15 per cent.

The date 1765 is important in several respects. A map, which was published in that year, shows eight Non-conformist meeting-houses and a Jewish synagogue. Of the former, the Roman Catholics, Wesleyans, Quakers, and Independents had one each; the Baptists two; and the Presbyterians two. Of all these nine places of worship, only two remain, the Roman Catholic, near the centre of the town, and the Wesleyan, which was then at its extremity. Of the other seven, three have yielded to the claims of business and have been demolished, their congregations removing to more modern parts of the town; and four were sold to the Church. Of these last again, two have been abandoned, better arrangements having been made for supplying the spiritual wants of the people; and two are represented at this moment by District Churches.

In 1766 the first Directory of the town was published, a thin tract of 1,079 names. Allowing an average of five persons to a family, there were then 5,800 families in the town, so that nearly one-fifth of the householders were enumerated in the Directory.

Since that time, or for a period of a hundred years, the law of increase has been that the town doubled its population in twenty-five years, quadrupled it in fifty, and multiplied it sixteen fold in the century. At present, with improved sanitary regulations, the area of the town is doubled in about twenty-two years, while its commerce is doubled in fifteen.

The geographical position of the four churches at this time deserves notice. Three of them lay along the river's side, or within 300 yards of it, and the fourth was inland about 500 yards. The fact is characteristic, and shows where the homes of the population were.

Church building, in the mean while, progressed slowly. In 1761 an Act of Parliament was obtained for the erection of the two new churches of St. Paul and St. John, which were to be virtually parish churches. If we regard the river as a diameter, the town forms a series of successive semicircular borders round the part already built over, and thus extends somewhat irregularly in a north, south, and east direction. St. John's was erected on the Great Heath, outside the town eastward; and St. Paul's, beyond the inhabited region on the north, in some vacant ground known as the Dog Field. Yet a semicircle, with a radius of half a mile, includes the whole of the four existing churches, and the sites of these two new ones. St. Paul's was opened in 1769, and afforded accommodation for 1,658; but St. John's, for 1,500, was not consecrated till 1784. In the interval of fifteen years, between the opening of the two churches, a Dissenting meeting-house had been purchased, accommodating about 500; and the original church of St. Nicholas had been enlarged so as to accommodate 600 more.

About the year 1770 many new streets were laid out; and in a rural district, with a few neighbouring gentlemen's mansions, the church of St. Anne was erected. It was built under an Act of Parliament, and opened in 1772; it seated 800 proprietary pew-holders; and no provision was made in it for the poor. It is now a District Church, surrounded by a dense pauper population, who have no place of worship; and the proprietors of pews, whose liability to the church remains, can in few instances be found. It is to be

removed shortly, as it stands in the way of town improvements; and the anomaly may possibly be removed at the same time. In 1774 a church was built beyond the limits of the parish, in a district which had formerly been the King's Park of Toxteth, the principal part of which now lies within the enlarged Borough of Liverpool.

We thus reach the year 1785, when the population had risen to nearly 53,000, and the gross church accommodation to 10,909, or 21 per cent. Within the twenty years from the last date, the population had increased 83 per cent.; but the limits of the town had enlarged to a very slight extent. The population, unwilling to seek new homes at a distance from the river's side, had merely become more dense. To this hour, no new church has been built in the old town of 1765, but on the contrary, a temporary chapel has been removed; for as land is there of great and increasing value, population is steadily diminishing as in the City of London.

In 1792 another church was erected by private proprietors, and, as usual, in accordance with the provisions of an Act of Parliament. It was in St. Anne's Street,—then, and till lately an aristocratic part of the town,—within 450 yards of St. Anne's Church; and though it was designed for 1,200 worshippers, it was assumed that all the pews would be let. At present this is a *quasi* District Church; and it is one of those which were said in 1858 to do injury to the town rather than good, as they lead the people to believe that adequate spiritual provision has been made, when at one point or in one sense there is none at all.

Five years later Christ Church was opened, and it also illustrates the commercial and short-sighted policy of the time. It was literally an ecclesiastical theatre, with pit, boxes, and gallery; and it was designed to accommodate 2,800. But, of all the sittings, only 400, or one in seven, were left open for the poor, and these in undesirable situations.

In 1792 and 1795, respectively, two churches were added, each of which deserves a few words of special notice.

In 1792 the barn adjoining Townsend House,—then at the end of the town, though within 720 yards of the Town Hall,—was converted into a meeting-house for the Baptists.

About 1780 it was re-erected, and was enlarged so as to seat 480 persons. In 1792 it was sold to trustees for a church; and it is to this day the District Church of St. Stephen, now about to be rebuilt. The Baptist congregation is now represented by the congregations of two handsome buildings belonging to that sect in the richest parts of the town.

A Presbyterian meeting-house, opened in 1707, was purchased in 1795, but is now replaced by the new church of a Peel Parish; while the congregation, having become Unitarian, migrated to a better part of the town, and again in 1849 they removed to a still wealthier quarter, the deserted building on that occasion becoming a low theatre.

We are thus brought to the commencement of the present century, when a formal census was taken. The population had risen to 77,653, so that nearly 25,000 were added in sixteen years; while the church accommodation had risen only 5,014, of which 520 were free. Allowing two-thirds of the mixed population, which constituted the increase, to be persons requiring free accommodation, and one-third to be able and willing to pay for it, the beginning of the present century gives us the following figures:—

8,235	paying population,	4,494	accommodation,	proportion	55	per cent.
16,471	„	520	„	„	3	„


Even if we suppose that half of the latter were Roman Catholics and Nonconformists, the accommodation for the poor rises to only 6 per cent. These were the days when the seed was scattered whose fruit is the practical heathenism in our great towns at the present hour.

We shall now advance by regular ten-year stages. In the decade ending in 1811 the population had added 16,723, or 18 per cent., and had risen to 94,376 in all. Within that period only one new church had been added, viz. that of St. Mark, which, like Christ Church, was very large. It was built to accommodate 2,400, and only 300 of the seats were free. Calculating as before, the new population of the upper ranks had seats to the extent of 38 per cent., while those of the lower ranks had 3 per cent., or 6 if we deduct those who were non-Churchmen.

These simple facts will suggest numerous reflections, on such subjects as the number of the churches, their comparative size, their openness, the changes in the population, and the comparative desertion of the dense masses of the poor by other religious communities. On these it is not necessary to dwell. We have also arrived within fifty years of the latest census, but these constitute a period of great importance, within which the population has quadrupled. It would be unfair to treat of this in the close of an article, and especially to compress it into narrow dimensions. This period, therefore, is reserved for a future communication.

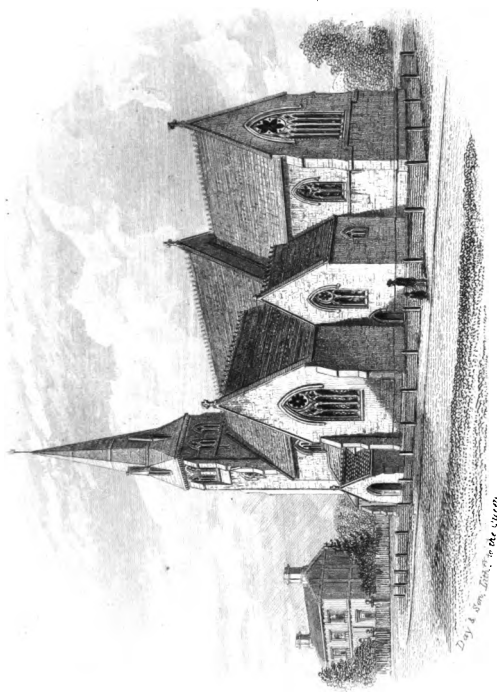
A. H.

### Christ Church, Freemantle.

HE new Ecclesiastical parish of Freemantle, a suburb of Southampton, is situated in the parish of Millbrook, and has sprung into existence within a very short period. Fifteen years ago it was a well-wooded park, with a handsome house, the residence of the late Sir George Hewett, Bart.

The old Hall, as it looked down upon the Southampton Water, was one of the first of those many pleasing objects that greeted the traveller or excursionist as he left the old walls of Southampton, through its ancient Bar-gate, and journeyed towards Salisbury or the New Forest. Many slackened their pace as they skirted the park, to look upon the town they had left behind, with the placid waters of its river, and, beyond them, the looming hills of the Isle of Wight, and still lingered to look on the dark outline in the opposite direction—William's stately forest, with its neighbouring hamlets—and all must have felt that a spot so lovely was a fair site for the habitation of man.

Cowper the poet, and Pollock, whose body lies in the parish churchyard, little thought, as they looked upon this same picture, that ruthless hands, which in bygone years could devastate hamlets and plant their sites with forests of trees, would, in like manner, devastate this lovely park, and on its site plant hundreds of houses; and little did he, who, to adorn the walls of his Hall,



W. White, Archt.

Freemanle Church.



collected the costly marble of other lands, think that its thousands of pieces would be sold to adorn less important dwellings on that very estate. But such was the case. In 1852 the park was sold, the old Hall was pulled down, the stately trees were felled to make way for streets, and soon houses sprang up like mushrooms. Soon too the population reached a point which made it necessary to make some provision for the spiritual wants of the people. As the parish church afforded no accommodation for this sudden increase, it was thought that a temporary church or licensed room would best meet the necessities of the case. The Bishop of Winchester sanctioned this step, and appointed the Rev. A. Sedgwick to the spiritual charge of the district. The first service was commenced in February, 1856, in one of the outbuildings of the old Hall—the laundry-room, over the bailiff's house; the pulpit and reading-desk were formed of the panels of window shutters found on the premises; the platform for the altar, the top of the laundry-table cut in two, and propped to a proper height with bricks; and the seats, those from a neighbouring club-room.

This building was eventually purchased, and a grant obtained for converting it into school-rooms. The alteration, together with the erection of the master's house, cost £1,800. The opening of the rooms was celebrated by a tea party and public meeting, August, 1857, over which the Bishop of Winchester presided.

Although these rooms were capable of holding from four to five hundred worshippers, they very soon proved too small, and efforts were made to commence the erection of a church.

The foundation stone was laid by the Ven. Archdeacon Jacobs, July 25th, 1861, but serious difficulties impeded the progress of the building, and for two years it was found necessary to abandon the work. After four years of hard struggle the task was completed, and the church consecrated July 27th, 1865. The total cost was nearly £4,000, and the church now stands free from all debt,—a lasting proof of what prayer, patience, and perseverance may accomplish.

Towards its erection the Incorporated Society gave £400, and the Diocesan Society £100. The architect is W. White, Esq., Wimpole Street, London.

In consequence of the large accommodation required (950) at

so limited a cost, the church is of course designed with greater regard to outline than to finish. The large spaces of brickwork, however, will be capable of a higher finish by decoration at a future time.

The church is cruciform, with a central tower. The plan consists of a chancel, about 32 feet by 23 feet, with organ aisle to the south, a children's aisle to the north, and vestry in the north-east angle.

Across the transepts the measurement is about 80 feet, and the nave is 78 feet by 27. The transepts are well opened out to the chancel by means of transverse arches. The interior height is 54 feet; the walls, including clerestory, being over 30 feet.

The whole is faced externally with Swanage stone, the tracery and mullions being of Bath. The interior is entirely of brick, red to the height of the window sills, and buff and white, in faint bands, upwards. The arches and pillars are also red brick, with stone caps; several smaller detached shafts being of white brick.

The church is fitted with open deal benches. The font stands on the west side of the westernmost pillar on the south side, near to the south porch.

The chancel is chorally arranged, and a handsome lectern stands at the east end of the nave. There is a reredos of oak, decorated in colour. The church is warmed with hot water, and lighted with gas pendants, each with a star of six burners. There are several memorial windows, beautifully executed by Messrs. Baillie and Co., Wardour Street, Oxford Street. A small bell has been hung in a temporary wooden cote until funds will allow of the completion of the tower and spire, the cost of which is estimated at £500.

The new parish is about to be formed into a rectory, under the Act passed last session, entitled, "An Act for Facilitating the Annexation of Tithes to District Churches."

The endowment from this annexation will be £50 per annum. The whole of the seats are free, which to a district containing 4,500 inhabitants, and increasing at the rate of one house per week, is a great boon.

There is an offertory collection after each service.

A. S.

## Village Hospitals and Village Churches.

**N**INE years ago the medical practitioner of a little village in Surrey, bent upon alleviating the sufferings of his poorer patients, set on foot a scheme which has since been adopted in many other villages with great success. The scheme to which we allude was the conversion of a small cottage into a Hospital for the sick poor, or those suffering from any severe accident. The difficulty of ministering to such cases within the limited space of a poor labourer's dwelling, especially where surgical operations are required, or where quietness and silence are essential to the patient's recovery, must have been patent to all who have had any experience in these matters; and for these reasons it is not uncommon for the village doctor to send "accidents" to a distance from their homes for medical treatment, often at great physical agony to the poor sufferer, who with perhaps a broken leg or a dislocated shoulder, is jolted over a rough country road in a springless cart<sup>1</sup>. In the "village hospital" the labourer or artisan may find what they cannot find in their own confined dwellings,—an efficient nurse, a quiet domicile, a prescribed regimen of diet, and a surgeon who has at hand all the appliances that the case demands.

The subject of "village hospitals" seems to the writer of these remarks to be not altogether foreign to the objects of the "Church Builder," nor likely to be altogether without interest to its readers; and many advantages would obviously accrue from the proximity of such institutions to the Parish Church. Indeed the "village hospital" should, if possible, almost adjoin the Church; as it will thus afford to its sick

<sup>1</sup> At a recent meeting in Wiltshire for the purpose of establishing a "village hospital," a surgeon stated that he had lately had to take out the shoulder of a woman (crushed in a farm machine) in a cottage where the legs of the bedstead broke down during the operation, which he had to perform by the light of a farthing candle. On another occasion he had taken off a man's arm in a bedroom where there was not room for his assistant to stand with him between the bed and the wall.

inmates easy access to the public Services, and will also ensure them the frequent visits of the Parish Priest. The very picturesqueness which is so frequently the charming feature of our village churches and the scenery around them, will be calculated to assist the patient's recovery to health, while such a situation will certainly help to give a sober colouring to his reflections as he lies upon his sick-bed, and thus aid the healing both of body and soul. Nor can we well imagine any building more suitable to abut upon the House of Prayer than such an institution, occupying a position now, alas! too frequently usurped by the village ale-house.

In former days Hospitals were usually erected in connexion with Monasteries or Priors, and existing examples in various parts of the country bear witness to the compassionate wisdom of our forefathers in this respect, and testify to the ancient practice of making a Hospital for the sick, as well as homes for the aged, and schools for the young, contiguous to the Church<sup>2</sup>.

It is almost unnecessary to remind our readers that the "village hospital" may be also adapted to furnish a Dispensary for the use of the whole parish; so that while it offers a temporary resting-place for the wearied practitioner during his round of visits, it will also obviate the inconvenience and loss of time to the poor in having to send, as is too often the case, to some neighbouring town or village for their medicines.

There are already several of these "village hospitals" in different parts of the country, supported in part by the annual subscriptions of the rich, and partly by the weekly payments of the inmates, whose contributions are estimated according to their means, by their employers and the manager of the Hospital: and the experience of these has shown that,

<sup>2</sup> St. Bartholomew's Hospital in London was founded A.D. 1102 as a sick hospital in connexion with the Priory of the Dominicans of St. Bartholomew; that of St. Thomas was founded by Richard, a Norman Prior of Bermondsey, and afterwards converted by Peter de Rupibus, Bishop of Winchester, into a Priory. In the ninth century there were twenty-four hospitals in Rome in connexion with churches or monasteries. The hospital masters were always in holy orders until the time of the Reformation in England, when the control of the hospitals became purely medical.

to accommodate from six to eight patients, a small farm-house or double cottage, having on the ground-floor a kitchen, scullery, sitting-room, and larder, and up-stairs from four to six rooms well ventilated, is all that is absolutely necessary to start with. Such an adaptation of existing means would doubtless be possible in almost every case, and might often form the nucleus of a permanent and more suitable erection. The total cost of furnishing such a cottage as a Hospital need not exceed seventy pounds, and the actual working expenses of the "village hospitals" already established vary from fifty to one hundred pounds a year,—a sum which might without much difficulty be raised in almost every parish by annual subscriptions assisting the small weekly payments of the sick inmates, or by some kind of "benefit club" that would offer to its members the advantages of an asylum in the Hospital whenever they required it.

Encouraged by the success of the experiments hitherto made in this direction, we may venture to look forward to a time not very far distant when the "parochial hospital" will be as universal an adjunct to the Church as the Parsonage or the Schools; and when we remember that the nursing of the sick at one of the largest London hospitals is conducted entirely by the ladies of one of our Sisterhoods, we may expect that in almost every parish some Christian lady will be found willing to devote herself to the cause of the Great Physician and His Church by filling the office of matron or nurse in such an institution, or at least directing and superintending the care of the sick poor.

R. H. N. B.

## New Churches, and Churches Restored or Enlarged. England.

### NEW CHURCHES.

*\*\* Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

*St. Paul's, Bolton.*—Dioc., Manchester. Accom., 1,173; free seats, 414. Cost, £8,000.

\* *St. Peter's, Cambois*.—Dioc., Durham. Archt., Mr. J. Clarke. Style, 13th century. Plan: nave, with Western porch and narthex, and apsidal chancel. Accom., 222; all free. Cost, £1,600. Grant, £100. Consecrated Dec. 29, 1865.

\* *St. Stephen's, Copley*.—Dioc., Ripon. Archt., Mr. W. H. Crossland. Plan: clerestoried nave, N. and S. aisles, apsidal chancel, sacristy, and organ-chamber above. Accom., 670. Grant, £200.

*Farnworth*.—Dioc., Manchester. Cost, £2,500. The site, endowment, and parsonage, are the gift of the Earl of Bradford.

\* *St. Philip's, Featherston*.—Dioc., York. Archt., Mr. J. Clarke. Style, Early Decorated. Plan: nave, apsidal chancel, organ-chamber, and vestry. Accom., 324; all free. Consecrated Dec. 28, 1865. Grant, £200.

*St. Mark's, Gorton*.—Dioc., Manchester. Archt., Mr. J. Holden. Style, Early English. Plan: nave, N. and S. aisles, and chancel. Accom., 600; free seats, 302. Cost £4,000.

*Hurst Brook*.—Dioc., Manchester. Erected and endowed at the sole cost of Mr. O. Whittaker, the site being presented by the Earl of Stamford.

*St. Martin's, Haverstock Hill, London*.—Dioc., London. Archt., Mr. E. B. Lamb. Plan: nave, N. and S. aisles, N. and S. transepts, chancel, and tower. Accom., 900; free seats, 400. Cost, £15,000. The church, parsonage, and endowment, are provided by one anonymous donor.

*St. Barnabas, Islington, London*.—Dioc., London. Style, Early Decorated. Accom., 1,300; free seats, 700. Cost, £5,800. Consecrated Feb. 24, 1866.

*St. John's, Manchester*.—Dioc., Manchester. Archt., Mr. Taylor. Accom., 850; free seats, 450. Cost, £3,800. Consecrated Feb. 19, 1866.

\* *St. John's, Middlesborough*.—Dioc., York. Archt., Mr. Morton. Accom., 900. Cost, £6,000. Grant, £500.

*St. Mary, Shackleford*.—Dioc., Winchester. Archt., Mr. G. G. Scott. Style, Transition Early English. Plan: nave, N. and S. aisles, N. and S. transepts, apsidal chancel, and central tower. The church is the anonymous gift of a clergyman.

\* *SS. Peter and Paul, Teddington*.—Dioc., London. Archt., Mr. G. E. Street. Style, Early Pointed. Grant, £200.

\* *St. Paul's, Tupsley*.—Dioc., Hereford. Archt., Mr. F. R. Kempson. Plan: nave, N. and S. aisles, chancel, organ-chamber, and vestry. Accom., 533; all free. Cost, £2,100. Consecrated Nov. 17, 1865. Grant, £150.

\* *St. John's, Warminster*.—Dioc., Salisbury. Archt., Mr. G. E. Street. Style, Early Pointed. Plan: nave, N. aisle, chancel, organ-chamber, vestry, and bell-turret. Accom., 313; all free. Cost, £2,700. Consecrated Sept. 21, 1865. Grant, £150.

*St. James's, Waterfoot*.—Dioc., Manchester. Archts., Messrs. Robinson and Stephens. Cost, £4,500.

\* *St. John's, Woodland*.—Dioc., Carlisle. Archt., Mr. E. G. Paley. Style, 13th century. Plan: nave, and apsidal chancel. Accom., 150. Cost, £900. Consecrated Sept. 15, 1865. Grant, £60.

## CHURCHES RESTORED OR ENLARGED.

\* *St. Andrew's, Alderton*.—Dioc., Norwich. Archt., Mr. A. W. Blomfield. The nave has been restored, and a new chancel and vestry built. Addl. accom., 136; all free. Cost, £1,600. Reopened Nov. 1, 1865. Grant, £50.

\* *Alvediston*.—Dioc., Salisbury. Archt., Mr. Wyatt. General restoration. Cost, £1,200. Grant, £15.

*St. Thomas's, Ardwick*.—Dioc., Manchester. Archt., Mr. J. M. Taylor. Enlarged, and rearranged internally.

*Ashurst*.—Dioc., Canterbury. Archt., Mr. H. W. Curzon. A handsome alabaster reredos has been presented by J. Field, Esq., of Ashurst Park.

*Barkham*.—Dioc., Chichester. The church has been generally repaired and restored.

\* *Parish Church, Bradford-on-Avon*.—Dioc., Salisbury. Archt., Mr. Gill. Restored. Cost, £4,500. Reopened Feb. 20, 1866. Grant, £80.

\* *Bradley*.—Dioc., Worcester. Archt., Mr. Hopkins. Entirely rebuilt. Plan: nave, chancel, tower, and spire. Accom., 190. Cost, £1,200. Grant, £30.

*Burton Latimer*.—Dioc., Winchester. Archts., Messrs. Slater and Carpenter. The tower and spire have been rebuilt, and other improvements carried out.

*St. Mary's, Cambridge*.—Dioc., Ely. A reredos of richly carved alabaster has been presented to this church by Professor Lightfoot.

*St. Luke's, Cheltenham*.—Dioc., Gloucester and Bristol. Archt., Mr. Middleton. A new chancel has been built, and the N. and S. aisles lengthened. Addl. accom., 100.

*Chetnole*.—Dioc., Salisbury. Archts., Messrs. Slater and Carpenter. New chancel and N. aisle.

*Churston-Ferrers*.—Dioc., Exeter. Archt., Mr. Ashworth. New vestry, general restoration, and entire internal rearrangement. Cost, £1,700.

\* *St. Augustine's, Clutton*.—Dioc., Bath and Wells. Archt., Mr. J. Norton. Church rebuilt. Cost, £1,587. Grant, £45.

*St. Cuthbert's, Darlington*.—Dioc., Durham. Archt., Mr. G. G. Scott. The church has been completely restored and beautifully decorated.

\* *St. Mary's, Datchet*.—Dioc., Oxford. Archt., Mr. Brandon. Two N. aisles and an organ-chamber have been built, and the nave enlarged. Grant, £25.

*St. Andrew's, Deal*.—Dioc., Canterbury. Archt., Mr. W. White. New chancel and organ-chamber, and internal decoration and rearrangement.

\* *Holy Trinity, Drayton Parslow*.—Dioc., Oxford. Archt., Mr. W. White. Enlarged and repaired. Increased accom., 50. Grant, £20. Reopened Dec. 7, 1865.

*St. Edmund's, Dudley*.—Dioc., Worcester. Archt., Mr. Bourne. Restored and reseated.

*St. George's, Evenley*.—Dioc., Peterborough. Archt., Mr. Woodyear. Church entirely rebuilt. Cost, £5,000. Re-dedicated Nov. 24, 1865.

*Everton*.—Dioc., Ely. Reseated and decorated.

*Christ Church, Gloucester.*—Dioc., Gloucester and Bristol. The chancel has been enlarged, and new N. and S. aisles added. Addl. accom., 150; all free. Cost, £500.

*St. Mary's, Gloucester.*—Dioc., Gloucester and Bristol. The church has been decorated and reseated. Addl. accom., 112. Cost, £330.

\* *Hockworthy.*—Dioc., Exeter. Archt., Mr. Davies. The church has been entirely rebuilt. Grant, £40.

*Ides Hill.*—Dioc., Canterbury. Archt., Mr. C. H. Cooke. Completely rebuilt. Accom., 261; all free. Cost, £2,580.

*Kingssteignton.*—Dioc., Exeter. Restored and repaired. Cost, £1,000. Reopened Dec. 19, 1865.

\* *Lanivet.*—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. General restoration and rearrangement. Addl. accom., 122; all free. Cost, £1,600. Grant, £15.

*Long Sutton.*—Dioc., Lincoln. Archt., Mr. Slater. Restored and enlarged.

*Lupton.*—Dioc., Bath and Wells. Archt., Mr. B. Ferrey. The church has been almost entirely rebuilt.

\* *Christ Church, Luton.*—Dioc., Ely. Archt., Mr. N. S. G. Halton. New south aisle and transept, and tower. Addl. accom., 180. Grant, £145.

*St. Michael's, Markfield.*—Dioc., Peterborough. Archts., Messrs. Millican and Smith. Restored and enlarged.

\* *St. Mary's, Mildenhall.*—Dioc., Ely. Archt., Mr. J. Darkin. The tower and other parts of the church have been completely restored. Cost, £1,800. Grant, £10.

*All Saints', Milton Ernest.*—Dioc., Ely. Archt., Mr. W. Butterfield. Completely restored and decorated. Reopened Nov. 30, 1865.

\* *St. Michael's, Monkton Combe.*—Dioc., Bath and Wells. Archt., Mr. C. E. Giles. Church rebuilt. Addl. accom., 102. Cost, £1,530. Grant, £50.

*Otham.*—Dioc., Canterbury. Archt., Mr. R. Wheeler. The church has been restored at a cost of £1,000, mainly contributed by the Rev. T. Brockman.

*Peasemore.*—Dioc., Oxford. Archt., Mr. G. E. Street. New chancel, and church decorated.

*St. John's, Pencombe.*—Dioc., Hereford. Archt., Mr. T. Nicholson. Completely rebuilt. Cost, £3,232.

\* *St. Michael's, Rockford.*—Dioc., Hereford. Archt., Mr. H. Curzon. Restored and enlarged. Addl. accom., 45; all free. Cost, £775. Grant, £25.

*Sandhurst.*—Dioc., Oxford. New N. aisle, chancel aisles, and vestry and chancel rebuilt.

\* *St. Edith's, South Reston.*—Dioc., Lincoln. Archt., Mr. J. Fowler. Church almost wholly rebuilt. Cost, £950. Grant, £50.

*Stanton Fitzwarren.*—Dioc., Gloucester and Bristol. Archt., Mr. J. W. Hugall. Repaired and restored. Cost, £900.

*Taynton.*—Dioc., Oxford. Archt., Mr. W. F. Poulton. The chancel has been rebuilt. Cost, £370.

*St. Mary's, Templecombe.*—Dioc., Bath and Wells. Completely repaired and renovated. Cost, £1,309.

*Thatcham*.—Dioc., Oxford. The church has been rearranged internally and decorated. Reopened Jan. 28, 1866.

*St. Bartholomew's, Thrupton*.—Dioc., Hereford. Archt., Mr. Chick. Completely restored. Reopened Feb. 13, 1866.

*Walton*.—Dioc., Oxford. Archt., Mr. D. Brandon. A new chancel has been added. Cost, £285.

\* *St. Mary's, West Harptree*.—Dioc., Bath and Wells. Archt., Mr. C. E. Giles. The church has been rebuilt. Cost, £1,500. Grant, £15.

*St. Andrew's, Weybread*.—Dioc., Norwich. Archt., Mr. R. N. Phipson. The church has been internally and externally completely restored, and a new vestry erected.

\* *All Saints', Wokingham*.—Dioc., Oxford. Archt., Mr. Woodyear. Partly rebuilt and enlarged. Cost, £4,551. Grant, £60.

\* *Wyton*.—Dioc., Ely. Archt., Mr. R. Hutchinson. The church has been thoroughly restored and internally rearranged. Grant, £15.

## Wales.

### CHURCHES RESTORED OR ENLARGED.

\* *St. Winifred's, Cwm-Tyddwr*.—Dioc., St. David's. Archt., Mr. F. R. Kempson. The church has been rebuilt. Addl. accom., 151. Grant, £105. Reopened Oct. 26, 1865.

\* *St. Mary's, Llanfairisgaer*.—Dioc., Bangor. Archt., Mr. J. E. Weightman. The church has been rebuilt on the old site. Addl. accom., 204; free seats, 181. Grant, £130.

\* *St. Lluchaiarn's, Llanlluchaiarn*.—Dioc., St. David's. Archt., Mr. R. J. Withers. Restored and partly rebuilt. Cost, £1,100. Grant, £100.

\* *Mamhilad*.—Dioc., Llandaff. Archt., Mr. F. Pritchard. Repaired and restored. Cost, £460. Reopened Oct. 9, 1865. Grant, £40.

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*A Temporary Iron Church*, capable of accommodating 375, has been erected in Tyndall's Park, Gloucester.

*A Chapel* for the workhouse at Kidderminster has been consecrated. Archt., Mr. Hopkins. Plan: nave, chancel, and sacarium. Accom., 222 adults, and 50 children. Cost, £700.

*A Temporary Church*, dedicated to St. James, has been erected at Winford.

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The promoters of the *Gravesend Mission* desire gratefully to acknowledge several Contributions in Postage Stamps from A. E. M. and others, in reply to the Advertisement in this Magazine.

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## Grants

*In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."*

At Meetings held at the Society's House, 7, Whitehall, on Jan. 15th,

Feb. 19th, and March 19th, 1866, grants of money, amounting to £766<sup>1</sup>, were made in behalf of the following objects:—

*Building new Churches* at Ellerch, Parish of Llanbadarn Fawr, Cardigan; Greenwich, St. Peter; Leadgate, Parish of Lanchester, near Gateshead; Llandewi, Parish of Llangerniew, Denbigh; Pontypridd, Glamorgan; Saltburn, near Redcar; Sculcoates, All Saints, Parish of Hull; Stockton-on-Tees, St. James; Valley End, Parish of Chobham, near Bagshot; and Warrington, St. Ann.

*Rebuilding the Churches* at Ampleforth, near York; Canterbury, St. Mary Breeding; Church Aston, near Newport, Salop; Compton Abbas, near Shaftesbury; Luddesdown, near Gravesend; Mathry, near Haverfordwest; and Pipe and Lyde, near Hereford.

*Enlarging, re-arranging the seats, and restoring the Churches* at Arnesby, near Leicester; Aust, near Bristol; Blean, near Canterbury; Bridestowe, North Devon; Burton Abbott, near Farringdon; Colwick, near Nottingham; Gresford, near Wrexham; Great Munden, near Ware; Hartlepool, St. Hilda; Kingsland, near Hereford; Little Marlow, Bucks; Oswaldtwistle, near Bury, Lancashire; St. Columb Major, Cornwall; Walker, near Newcastle; West Hide, near Hereford; and Witney, Oxford.

The grants formerly made towards building the Churches at Chapmanslade, near Westbury, Wilts; Glanmor, Parish of Llanelly, Carmarthen; rebuilding the church at Henfywyw, Carmarthen, and reseating Clavering Church, near Bishop Stortford, were increased. A grant was also made towards building a School Church in the District of St. Fagan, Aberdare. The Society likewise accepted the trust of the following Repair Funds:—Beltingham, Northumberland; Cold Ash, Parish of Thatcham, Berks; Dunham, Parish of Bowdon, Cheshire; East Holme, near Wareham, Dorset; and Donisthorpe, Derby.

<sup>1</sup> The grants made at these Meetings, in consequence of the great exhaustion of the Society's funds, were not more than one-third in each case of what would formerly have been given. As regards the Special Fund also, several outstanding applications still remain, with but a balance of £8 on the part of the Committee to give them a favourable reply. Contributions, therefore, to the Society's funds are most urgently needed.

*Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.*

** The letter O denotes Offertory; S, Sermon; M, Meeting; A, Association.			
Diocese of Canterbury.			
Dec.	28	Tenterden .....	S £7 19 6
Jan.	2	Canterbury ..	A 41 11 5
	11	Rolvenden .....	O 0 12 6
Feb.	23	Canterbury Diocesan	A 236 2 2
York.			
Jan.	3	Westow .....	S 0 16 6
	13	Stokesley .....	A 4 4 0
London.			
Dec.	16	Sydenham .....	A 7 13 0
Feb.	3	Stratford, St. Paul's ...	S £6 1 5
	3	Westminster, St. John's	A 3 4 7
	16	Hampstead Church Extension Fund .....	A 40 0 0
	27	Forest Hill .....	S 10 0 0
Durham.			
Dec.	28	Darlington, St. John ...	S 1 0 0
Jan.	2	Lynesach .....	O 0 7 9
Feb.	1	Durham Diocesan .....	A 106 6 10
	1	Haughton-le-Skerne ...	A 3 3 0
	7	Darlington, St. John's	O 1 0 0

**Winchester.**

Dec.	4	Emery Down	.....S	£2 11	3
	8	Pennington	.....S	2 12	0
	11	Southampton, St. Peter	A	11 17	6
	22	Winchester	A	9 0	0
Jan.	10	Fair Oak	.....S	2 0	0
Feb.	3	Winchester, Ch. Church	S	3 12	6
	19	Southsea, St. Luke's	.....S	7 2	0
	19	Waterbeach	.....S	2 18	11

**Bangor.**

**Bath and Wells.**

Dec.	6	Oakhill	.....S	2 4	7
Jan.	27	Corston	.....S	1 14	6
Feb.	24	Martock with Long Load	S	6 4	9

**Carlisle.**

Jan.	5	Ainstable	.....O	1 4	9
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**Chester.**

Dec.	20	North Rode	.....S	4 3	4
	28	Ince	.....S	5 8	6
Jan.	17	Huyton	.....S	10 2	6
	19	Disley	.....O	1 0	0

**Chichester.**

Dec.	13	Portslade	.....S	0 17	0
	28	Balcombe	.....S	5 0	0

**Ely.**

Dec.	6	Fenstanton	.....S	2 3	7½
	6	Hilton	.....S	2 2	4
	6	Houghton	.....S	1 5	7
	6	Fen Drayton	M	6 8	7
	9	Milton	.....S	3 5	6
	30	Bury St. Edmund's	A	5 15	0
Jan.	8	Hemingford Greys	.....A	2 13	0
	17	Milton Ernest	.....A	1 9	2

**Exeter.**

Dec.	13	St. Breock	.....S	1 5	0
	20	Drewsteignton	.....S	6 12	3
	28	Exeter, St. Pancras	.....S	0 14	9
Jan.	2	Truro, St. George	.....S	0 10	0
	19	St. Hilary	.....S	1 10	0
	22	St. Just, and St. Anthony in Roseland	.....S	2 3	6
	23	Manaton	.....S	0 7	3
	31	Merton and Huish	.....S	5 0	0
Feb.	22	Alphington	.....S	4 10	6
	23	Branscombe	.....S	5 0	0
	23	Torquay, St. Mary's	.....S	1 11	9
	27	Street Chapel	.....S	1 12	3

**Gloucester and Bristol.**

Jan.	5	Bream	.....O	2 0	0
	6	St. Briavel's	.....O	1 10	0
	10	Kingston, St. Michael	S	2 9	0
	18	Gloucester	.....A	5 5	0

**Hereford.**

Dec.	14	Westbury	.....S	1 4	8
	19	Hay	.....A	1 1	0
	29	Lighton	.....A	2 17	0
Feb.	12	Bridgnorth, St. Leonard	S	3 0	0
	28	Pipe and Lyde	.....O	1 1	0

**Lichfield.**

Dec.	12	Bushbury	.....S	16 3	2
	14	Darley	.....S	3 6	6
	20	Forsbrook	.....S	3 14	0
	22	Alvaston	.....S	4 2	6
	29	Ash	.....S	5 4	4

Jan.	2	Bulldwas	.....S	£3 10	0
	2	Colwick	.....S	5 0	0
	6	Cound	.....O	3 10	9
	30	Lilleshall	.....O	2 10	0
Feb.	7	Prees	.....O	1 9	3
	8	Chesterfield	.....S	9 12	8
	12	Horsley	.....A	3 0	0

**Lincoln.**

Dec.	5	Brinsley	.....S	1 7	5
	5	Weston	.....S	0 14	0
	5	Saundby	.....S	0 8	4
	5	North Wheatley	.....S	0 17	10
	5	Greetham	.....S	1 13	6
	6	Clee	.....S	2 4	11
	6	Corringham	.....S	1 17	3
	6	Harpwell	.....S	0 14	6
	7	Althorpe	.....S	1 1	6
	7	Elintham	.....S	2 0	0
	8	Wootton	.....S	2 14	8
	10	Widmerpool	.....S	4 0	0
	10	Welton	.....S	2 0	0
	11	Hawton	.....S	4 2	0
	11	Burwell	.....O	1 0	0
	11	Muckton	.....O	0 10	0
	12	Burgh-le-Marsh	.....S	2 9	0
	12	Elston	.....S	3 13	5
	12	Gunby	.....S	0 16	6
	12	Fleet	.....S	4 0	3
	12	Mattersey	.....S	1 0	7
	13	Roxby	.....S	1 4	8
	13	Finningley	.....S	1 10	0
	15	Holton	.....S	0 18	0
	16	West Bridgford	.....S	1 4	6
	19	Sixhills	.....S	0 19	0
	19	North Willingham	.....S	3 15	0
	19	East Retford	.....S	8 10	0
	19	North Kelsey	.....S	0 15	8
	19	Swallow	.....S	1 6	4
	20	Harrington	.....S	1 12	3
	20	Brinkhill	.....S	1 7	0
	20	Quarrington	.....S	1 14	2
	20	Epperstone	.....S	2 19	8
	21	Moulton	.....S	4 17	4
	21	Asterby	.....S	0 10	8
	21	Calkwell	.....S	0 12	4
	21	Wyham & New Ormsby	S	0 19	0
	21	Lissington	.....S	1 2	0
	21	East Retford	.....S	8 10	0
	22	Hougham	.....S	2 16	8½
	22	Marston	.....S	3 3	3½
	22	Wellow	.....S	0 11	9
	22	Epworth	.....S	2 0	0
	22	Coverton	.....S	1 1	9
	23	Barnoldby-le-Beck	.....S	1 7	0
	23	Bitchfield	.....S	0 16	6
	23	Bassingthorpe	.....S	1 2	6
	26	Usselby	.....S	0 17	6
	26	Healing	.....S	1 7	8
	26	Scampton	.....S	3 8	0
	27	Spilsby	.....O	3 10	0
	27	Kirton	.....S	1 0	"
	27	Gretford	.....S	2 10	7
	27	Wilsthorpe	.....S	1 5	4
	27	Moulton	.....S	0 16	6
	28	Lowdham	.....S	3 15	8
	28	Broughton Sulney	.....S	0 17	0
	28	Scartho	.....S	0 12	8
	28	Blankney	.....S	6 3	4
	28	Eakring	.....S	1 3	6
	29	Kirby-on-B. in	.....S	2 3	6
	29	Lincoln, St. Peter's, Castle Gate	.....S	3 18	2

Dec.	29	Cherry Willingham	...S	£1	0	11
	29	Barneby	.....S	1	7	0
	30	Wragby	.....S	2	4	10
	30	West Barkwith	.....S	0	16	6
	30	Markham Chuton	.....S	2	12	6
	30	Nottingham, St. Paul	.....S	4	0	5
	30	Market Rasen	.....S	4	19	0
Jan.	2	Sibsey	.....S	6	9	6
	2	Mablethorpe	.....S	0	19	6
	2	Waddington	.....S	2	18	0
	2	Westborough	.....S	1	3	1
	2	Doddington	.....S	1	4	2
	2	Scopwich	.....S	1	0	4
	2	Kirby Green	.....S	0	15	0
	2	Hickley	.....S	2	3	6
	2	Partney	.....S	6	7	0
	3	Teversal	.....S	1	4	0
	3	Owston and Gunthorpe	.....S	3	11	0
	3	Dunham	.....S	5	9	11
	3	West Retford	.....S	7	0	0
	3	East Barkwith	.....S	1	15	0
	5	Gainsborough, Par. Ch.	.....S	12	11	7
	8	Waddingham	.....S	0	11	6
	15	South Carlton	.....S	5	12	0
	17	Harmston	.....S	1	4	0
	18	Aylesby	.....S	0	19	7
	18	Riby	.....S	1	6	6
Feb.	1	Careby	.....S	2	15	0
	27	Barnetby	.....S	1	15	10
		Gainsborough, Holy Trinity	.....S	4	0	7
	27	" Alms Box	.....S	1	5	7

**Llandaff.**

Dec.	6	Llanfrecfa, All Saints	.....S	2	5	0
	7	Pontypool, St. James	.....S	1	12	0
	8	Penmark	.....S	1	19	0
	12	Tredegar	.....S	4	16	5
	23	Mountain Ash	.....S	2	16	0
	27	Dixon	.....O	1	15	0
	28	Newcastle	.....S	2	15	6
	28	Lalestone	.....S	0	16	4
	28	Tythegaston	.....S	0	7	0
Jan.	2	Llanishen and Trelech	.....S	1	15	6
		Grange	.....S	1	10	0
	10	Newchurch	.....S	2	6	6
	10	Itton	.....S	3	5	0
	23	Llanharan	.....S	3	5	0
	30	Caldicot	.....O	3	0	0
Feb.	14	Penterry	.....S	0	13	5
	14	Devanden	.....S	0	12	4
	15	Llangatock-juxta-Usk	.....S	1	0	0
	15	Llandough	.....S	2	5	7
	16	St. Bride's Major	.....S	5	0	0
	16	Merthyr Mawr	.....S	2	10	0
	16	Monknash	.....S	1	7	0
	16	Llandow	.....S	1	0	0
	16	Nolton Chapel	.....S	2	11	1
	16	Ewenny	.....S	1	15	0
	16	Llantevit	.....S	1	13	4
	16	Llysworney	.....S	1	19	4½
	16	Coychurch	.....S	1	3	4½

**Manchester.****Norwich.**

Dec.	19	Bacton	.....S	0	19	6
	22	Colkirk	.....O	3	11	6
	27	Mundford	.....S	1	6	2
Jan.	18	North Pickenham	.....S	1	15	9
	19	Brampton	.....O	0	10	0

**Oxford.**

Nov.	23	Oxford	.....A	£52	0	9
Dec.	22	South Hinksey	.....O	1	0	0
Jan.	2	Henley-on-Thames	.....A	6	2	0
	10	Chesham	.....S	1	5	0
	15	Letcombe Regis	.....S	0	10	0
	17	Windsor and Eton	.....A	16	14	6

**Peterborough.**

Dec.	12	Denford	.....S	3	1	0
	20	North Kilworth	.....S	1	0	0
	22	Brixworth	.....S	2	10	0
	29	Barlestone	.....S	1	13	8
	30	Pinedon	.....S	3	9	6
	22	Great Oxenden	.....S	3	7	0
Feb.	21	Market Harborough	.....A	5	0	0

**Ripon.**

Dec.	2	Leeds, St. Matthew	.....O	5	0	0
	4	Flocton	.....S	2	17	10
	13	Dunsforth	.....S	1	6	10
	18	Kirkheaton	.....S	2	13	6
	21	Cantley, St. Mark's	.....O	1	0	0
Jan.	4	Horsforth	.....S	1	4	0
	17	Adel	.....S	1	0	0

**Rochester.**

Dec.	11	Bushey	.....S	5	10	1
Jan.	1	Elmdon	.....A	3	18	9
	9	Stifford	.....S	1	2	6
	9	Cheshunt, Parish Ch.	.....S	11	8	0
		" St. James's	.....S	1	6	0
	9	Strethall	.....A	3	18	9
	10	Tring	.....A	1	3	0
	18	Brentwood	.....A	1	8	0
	23	Colchester, St. John's	.....S	1	18	5
	23	Myland	.....S	2	9	3
	23	Tillingham	.....S	1	14	0
	28	East Donyland	.....S	2	2	6

**Salisbury.**

Dec.	7	Bridport	.....S	3	0	8
	30	Sutton Waldron	.....S	1	19	3
Jan.	2	Osborne and Castleton	.....S	1	7	5
	4	Allington	.....S	0	10	0
	8	Holwell	.....S	0	10	6
	10	Shaftesbury, Holy Trin.	.....S	2	11	11
	13	Lyme Regis	.....S	0	16	8
	15	Beaminster	.....O	5	0	0
	31	Salisbury Diocesan	.....A	97	3	3
	31	Leigh	.....S	1	6	2
Feb.	10	Dorchester, All Saints	.....S	5	14	0

**St. Asaph.**

Dec.	8	St. Asaph, St. George	.....S	2	4	6
	28	Cefn, St. Mary	.....O	2	12	0
Feb.	8	Whittington	.....A	1	10	0
	16	Hawarden Ch. Union	.....A	26	19	2

**St. David's.**

Dec.	5	Llanbedr-Paincastle	.....S	0	5	0
	26	Llandrillo-yn-Rhos	.....S	2	9	0
	28	Llanllwchaearn	.....S	2	4	1
Jan.	4	Llangoedmore	.....S	2	3	7

**Worcester.**

Dec.	20	Farnborough	.....S	4	10	2
	28	Yardley Wood	.....O	3	7	8
	29	Grimley and Hallow	.....A	3	6	6
Jan.	2	Shirley	.....O	6	2	2
	6	Hagley	.....A	12	1	0

**Sodor and Man.**

# Incorporated Society

FOR PROMOTING THE

## ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better Collection and Application of Voluntary Contributions, for the purpose of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

*Patron,*

HER MAJESTY THE QUEEN.

*President,*

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

*Vice-Presidents,*

HIS GRACE THE ARCHBISHOP OF YORK.

THE BISHOPS OF ENGLAND AND WALES, &c. &c.

*Treasurer* :—HENRY HOARE, JUN., ESQ.

*Secretary* :—REV. GEORGE AINSLIE, M.A.

*Assistant Secretary* :—REV. C. B. REID, M.A.

*Chief Clerk* :—MR. H. DUNNING.

*Bankers* :—MESSRS. DRUMMONDS, Charing Cross.

MESSRS. HOARE, Fleet Street.

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Number of Places assisted by the Society to 19th March,	
1866 . . . . .	5,038
New Churches erected . . . . .	1,387
Old Churches rebuilt or enlarged . . . . .	3,651
Number of Additional Seats obtained . . . . .	1,346,395
Number of Free Seats . . . . .	1,012,584
Amount contributed by the Society . . . . .	£739,563
Number of <i>Mission Churches</i> aided . . . . .	48
Amount contributed . . . . .	£1,719
Number of <i>Repair Funds</i> deposited with the Society . . . . .	151
Amount invested . . . . .	£31,280

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Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

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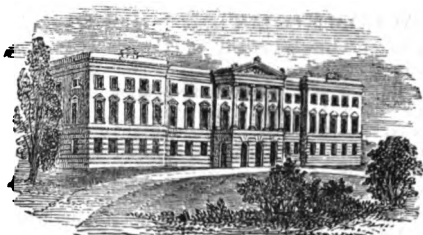
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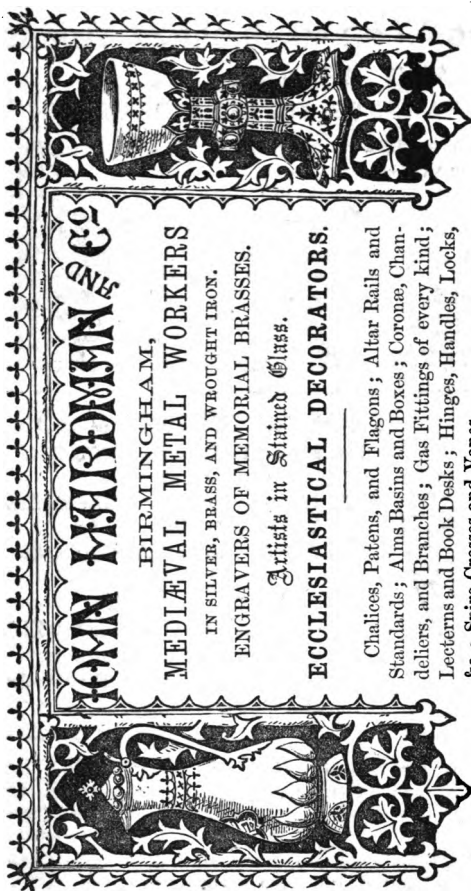
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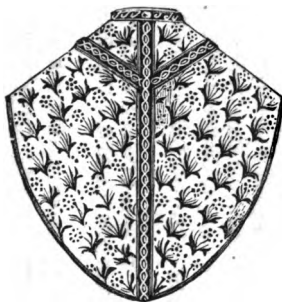
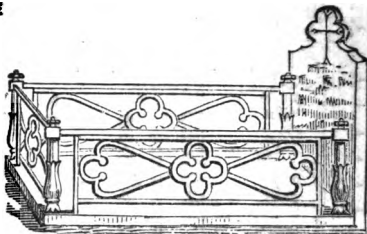
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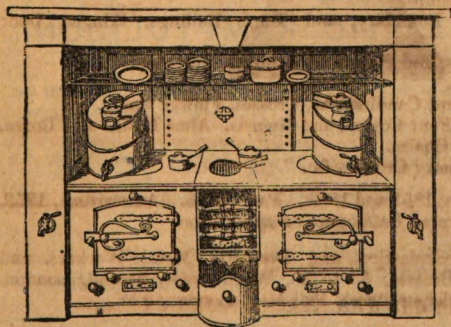
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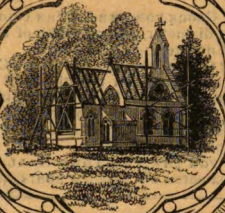
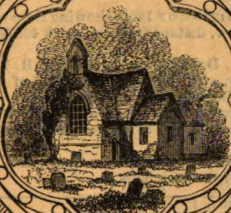
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# THE CHURCH BUILDER.

A  
QUARTERLY JOURNAL  
OF  
CHURCH EXTENSION IN ENGLAND  
AND WALES.

## Contents:

New Parish Church, Fulford, near York. *With an Illustration.*  
Church Building in Liverpool. No. II. During the last Half-Century.  
St. Bartholomew's Church, Charlton. *With an Illustration.*  
St. Saviour's, Hoxton. *With Illustrations.*  
Annual General Court of the Incorporated Church Building Society.  
Church Extension in Sheffield.  
The Hour of Prayer.  
Churchwardens, &c.  
New Churches, and Churches Restored or Enlarged.  
Recent Grants in aid of Church Building.  
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THE CLOCK FOR THE NEW TOWN HALL, CONGLETON, showing time on four illuminated dials, each 6 ft. in diameter, striking the hours, and quartering on two bells.

Name of Place.	No. of Dials.	Dia. of Dials.	Memorandums.
Ripley Church, Yorkshire .....	1	4	Striking hours.
Havant Church, Hants .....	2	5	Striking hours and quarters.
Cosham Church, Hants .....	4	2½	Striking hours.
Reach Church, Cambridgeshire .....	1	2½	Striking hours.
Sibton Park, Yorkshire .....	1	3	Striking hours.
Ainderby Church, Yorkshire .....	2	5	Striking hours.
The Synagogue, Ramsgate (for Sir Moses Montefiore) .....	1	4	Striking hours and quarters.
Gold Coast, Africa .....	1	3	Striking hours.
Lerwick, Shetland .....	1	3	Striking hours.
Banstead (Stable Clock for G. Glynn, Esq.) ..	1	2	Striking hours.
Gargrave Church, Yorkshire .....	1	6	Striking hours and quarters.
Isleham Church, Cambridgeshire .....	2		An external dial 5 ft. diameter, and one of 3 ft. inside the church; striking hours.
St. James's Church, Calcutta .....	2	6	Striking hours and quarters.
— Stronge, Esq., Dublin .....	4	3½	Striking hours.
Thorner Church, Yorkshire .....	1	5	Striking hours.
Burbage Church, Derbyshire .....	1	3	Striking hours; dial illuminated.
Miss Kinlock, Gilmerton, N.B. ....			Striking hours.
Lieut.-Col. Lloyd, Lillesden House, Kent ..	1	3	Striking hours and quarters.
Penrith, Cumberland .....	1	3½	Striking hours.
Messrs. Leach, Flower, & Co., Neath, S. Wales	1	4	Striking hours.
Becca Hall, Yorkshire .....	1	3½	Striking hours.
Offley Grove, Newport .....	1	3½	Striking hours.
Kidwelly Church, Wales .....	2	5	Striking hours and quarters.
Hepworth Church, Suffolk .....	1	4	Striking hours.
St. Mark's Church, St. John's Wood .....	1	5	Striking hours.
Platt Church (per order of Admiral Randolph)	1	5	Striking hours.
Newington Causeway .....		10	
St. Kitts, The Government .....	1	3	Striking hours.
New Mill Parsonage, Huddersfield .....	2	6	Striking hours and quarters.
Long Preston, Leeds .....	1	3½	Striking hours.
Akeley Wood, Bucks .....	4	3½	Striking hours; quartering on 4 bells.
Jersey Hospital .....	1	4½	Striking hours; illuminated dial.
Ambleside Mechanics' Institute .....	3	4	Striking hours; illuminated dials.
H. Crabb, Esq., Exmouth .....	1	4½	Striking hours.
Winwick, near Rugby .....	1	4½	Striking hours.
Secunderabad, East Indies .....	2	3½	Striking hours and quarters.
Market Lavington, Wilts .....	1	2½	Striking hours.
St. James's Church, Woollaston, Worcestersh.	1	3½	Striking hours on bell of 12 cwt., and quarters on 4 other bells; illuminated dial.
Searby Church, Lincolnshire .....	1	3	Striking hours.
Myddleton Hall, Northumberland .....	1	3	Striking hours.
Christ Church, Bayswater .....	1	6	Striking hours.
Billinghay Church, Lincolnshire .....	1	2½	Striking hours and quarters.
Hildenborough Church, Kent .....	1	3	Striking hours.
G. Bull, Esq., Brackley, Northamptonshire ..	1	2	
Waterbeach Church, Cambridgeshire .....	1	5	Striking hours.
Uffington Church, Lincolnshire .....	1	5	Striking hours.
East Peckham Church, near Tonbridge .....	1	3½	Striking hours.
Christ Church, Cobridge, Staffordshire .....	3	2½	Striking hours.
Messrs. Vickers's Distillery, Westminster ...	1	3½	Striking hours.
Portsmouth New Railway Station .....	1	5	Striking hours; illuminated dial.
Castlebar Lunatic Asylum, Ireland .....	2	4½	
atcliff Church, Buckingham .....	1	3	Striking hours.

# The Church-Builder.

No. XIX.

## New Parish Church, Fulford, near York.



THE present Parish Church being a small, miserable, dilapidated brick building, some distance from the village, a new Church has been in contemplation for about a generation, but sufficient funds to warrant a commencement were forthcoming only about a year since.

A Committee was then formed, designs advertised for, and from about forty submitted in competition, the one engraved on the next page, submitted by Mr. J. P. Pritchett, of Darlington, was selected, and is now nearly completed.

The plan comprises nave,  $67.0 \times 20.0$ ; transepts,  $20.0 \times 19.0$ ; aisles, 10 feet wide; chancel,  $30.0 \times 20.0$ ; and chancel aisles, containing on north side the vestry, and on south side an organ chamber. At the south-west corner is a tower with spire 140 feet high.

The style adopted is the early French Decorated; internally the piers are cylindrical, of red stone, the caps being elaborately carved.

The nave roof is a curved brace roof open to the apex. The chancel roof is of similar construction, but boarded at the back of the curved braces. Both are supported on corbels, having sawed caps, red stone shafts, and moulded bases resting on angles. The chancel and all the passages are to be laid with Mosaic tile. All the woodwork is deal stained with Swinburn's Liquid Oak Dye, and the glass is Hartley's Cathedral Tinted Glass.

The amount of contract is £3,420, and the total outlay, including site, professional and all other expenses, is expected to amount to about £4,800.

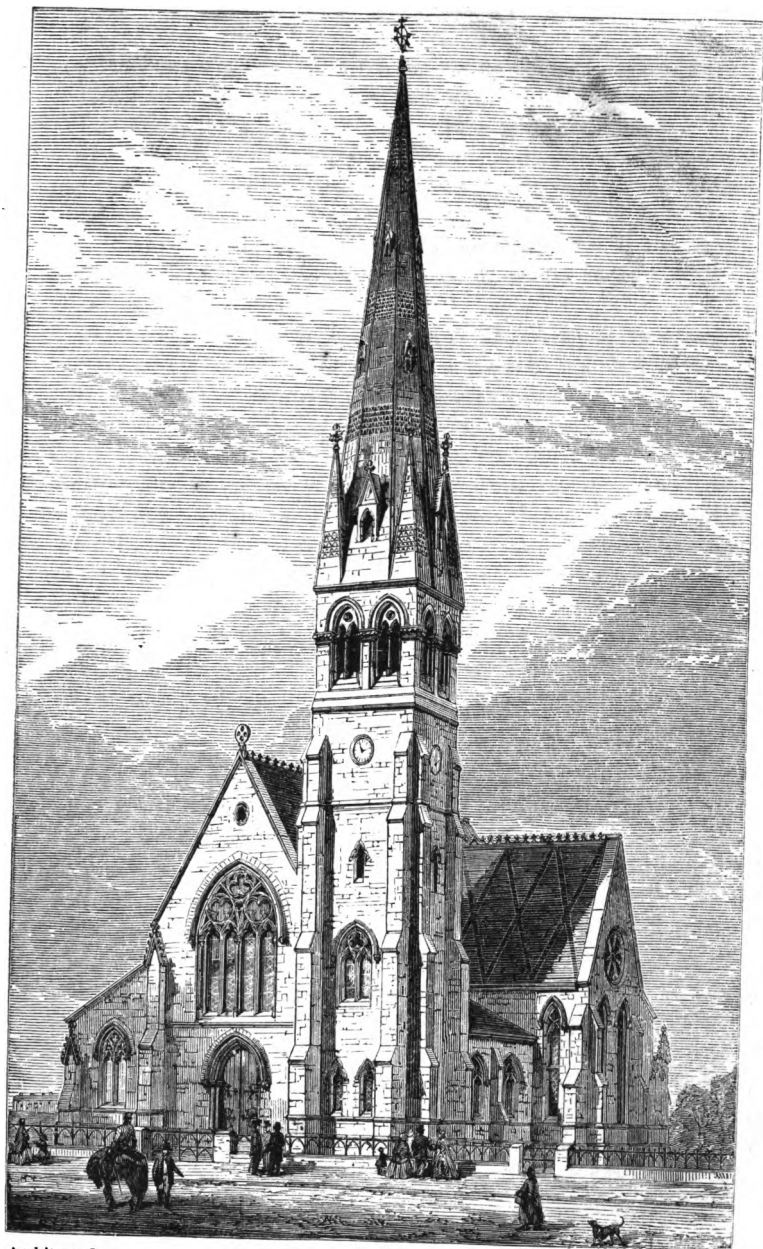
J. P. P.

## Church Building in Liverpool.

### No. II. DURING THE LAST HALF-CENTURY.

**T**HERE are some who may think that few events will present themselves for record in a period so comparatively brief as fifty or fifty-five years; but they have little idea of the rapidity with which we change our destinies, and "make history." It has been shown that the town of Liverpool doubles its commerce in fifteen years; its area in twenty-two years; and its population in twenty-five years. Of course these are quadrupled in the respective periods of thirty, forty-four, and fifty years! In other words, during half a century our commerce has increased elevenfold, our area which is built over sixfold, and our population fourfold! These simple facts include histories within themselves; and it is clear that the changes experienced during a single life-time, in a stirring town like this, are more numerous than all those witnessed by a somnolent midland city since the Wars of the Roses, or even the Norman Conquest.

[A. 1811—1821.] In 1811 the population of the town was between a fifth and a sixth of what it is at present: but during the decade which commenced at that date, it added 24,096. The gross population had therefore risen in 1821 to 118,972. The spiritual provision made for this increase was somewhat peculiar in character as well as in locality. One church was erected in the suburban district called Edge Hill, where the villas of the wealthy had begun to congregate: another was erected in the outer township of Everton, then a beautiful retreat with about 1,300 inhabitants. Two others were built among the growing population of the town by individual gentlemen; and a fifth was the Church of the School for the Blind. The whole of these were built in accordance with Acts of Parliament, the promoters possessing a proprietary interest in the churches;



Architects.]

Fulford Church.

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[Pritchett and Son.]



so that, though four of them are nominally parochial or have ecclesiastical districts assigned to them, they do not necessarily afford accommodation for ordinary worshippers.

In 1861 the church of St. Philip, which is one of these, had only 590 under the pastoral charge of its incumbent, while another church in the parish of Liverpool had 26,974; yet St. Philip's Church is attended by a large and wealthy congregation, indeed it is virtually an episcopal chapel in one of the best parts of the town.

The chapel of the School for the Blind affords an illustration of the principle of Voluntaryism, even in the Established Church. The duties of its minister are congregational, not pastoral; and the success of the charity depends in some degree on the number and wealth of those who compose the congregation. The institution has therefore been removed from a part of the town which had become poor to one which was then and is still rich; and the chapel is now better supported than it would have been at its former site.

Assuming, as before, that two-thirds of the new population required free accommodation in churches, while one-third were willing to pay for it, we have the following statement:—

8,032 paying population,	4,657 accommodation =	58 per cent.
16,064 poor	„ „ 553 „ „	= 3½ „

[B. 1821—1831.] During this decennial period the town added 86,600 to the population, and rose to 208,572 in all. There were seven new churches added, viz. St. Michael's, St. David's, St. Martin's, St. Bride's, St. Luke's, in Liverpool proper; St. Augustine's, in Everton; and St. Jude's, in Edge Hill. Almost every one of them requires a separate paragraph of explanation, but we must try to condense.

The three churches of St. Michael, St. Luke, and St. Martin were built by the Corporation of the time; they were therefore very costly, slow in their progress, and, probably not by accident, they were conveniences for performing family kindnesses. As an illustration of cost, it may be stated that St. Martin's cost £10 per sitting, St. Michael's £34 12s., and St. Luke's £44!!

In the Act of Parliament for the building of St. Martin's, 1829, the clauses occur which authorize the Bishop to set apart

ecclesiastical districts connected with the several churches; and in January 1831 the first eight<sup>1</sup> were so set apart.

The church of St. David is virtually a Welsh Episcopal chapel for the whole town, and all its services are in Welsh; yet it is legally a District Church, and may possibly soon become the only church of a new parish, by the operation of Lord Blandford's Act. At present there is an English service in a school-room in the district, but there is no permanent provision made for it; and in the case supposed the parishioners may be compelled to go beyond their own limits for the purposes of public worship.

The rapid increase of population is exemplified by the facts connected with St. Augustine's district. In 1846 it was a mile and a quarter long, and of an average breadth of three furlongs; and its population was under 3,000. In 1852 a part was cut off to form the district of St. Chrysostom, and that of the residue had risen in 1861 to 12,921, while the population of St. Chrysostom's portion amounted at Christmas last to nearly 19,000. In effect the population of the old St. Augustine's district has been multiplied elevenfold in twenty years, or has added, up to the present time, 30,000 to the original 3,000.

28,867 paying population, 6,646 accommodation = 23 per cent.

57,733 poor                    "            3,503                    "            = 6            "

These figures seem to show a greater attention to the wants of the poor, but much of this is in appearance only. The churches were built larger than before, money being squandered without any equivalent; some being such as an ordinary voice cannot fill, while ordinary clergy cannot draw together worshipping congregations in such crowds. Thus the five churches, St. Michael's, St. Martin's, St. Bride's, St. Augustine's, and St. Jude's appear to contain jointly 2,953 free sittings; but in each of them 1,000 sittings are reserved to be let for money.

[C. 1831—1841.] At the end of this period the gross population was 286,487, the decennial increment being 89,578. The census of 1831 had awakened attention to the spiritual desti-

<sup>1</sup> These were St. Paul's, St. Martin's, St. Anne's, St. Thomas's, St. Michael's, St. David's, St. George's, and St. Bride's. All the other parts of the parish were supposed to be visited by the Rectors and their Curates.

tution of the town, and the unusually rapid increase of population; Parliament had begun to afford facilities for Church building; and the removal of the Botanic Gardens to a more distant point from the centre of the town had given origin to a new quarter filled with respectable streets and comfortable residences. Within its limits were erected St. Catherine's and St. Saviour's of this period as well as St. Bride's of the previous period; and in its neighbourhood the number of places of worship of various kinds is about ten times<sup>2</sup> as great as in the poor and ignorant and immoral parts of the town.

In addition to the two churches mentioned, St. Matthias's and All Saints' were added to the parish in this period. The former was at the time a sort of chapel of ease to the population still connected with "the old church," St. Nicholas; and the latter had been converted from a ball court into a sort of American Episcopal chapel, before it was licensed for the Church's service. It was afterwards sold by the proprietor and became St. Joseph's Roman Catholic chapel, while a new All Saints' arose in a portion of the district.

A church was also erected in the township of Kirkdale, now a part of the borough, its population being then about 3,000; and in Toxteth Park, about half of which township is included in the modern borough, the churches of St. John the Baptist and St. Thomas were added. In 1829 and 1840 respectively, two churches were called St. Martin's *in the Fields* and St. Thomas's *in the Fields*; in 1861 their two districts stood at the top of the list in the matter of population, the one having 26,974, and the other 20,362! The Mariners' Church, containing 1,000

<sup>2</sup> Two circles are described on the map, each with a radius of 500 yards, the one in a poor district, and the other in a rich one. "The former includes a population of not fewer than 35,000, for whom there are twelve places of worship, some of them very small; the latter includes only 10,000, yet there are thirty places where prayer is wont to be made. The supply, as compared with the demand, is better in the one case than in the other, nearly in the ratio of 10 to 1. In the ecclesiastical district, where the centre of the upper circle lies, there are eight or nine dissenting chapels; in that which comprises the lower centre there is only one, a sort of missionary station, capable of accommodating 120."—*Condition of Liverpool, Religious and Social*, 1858, p. 14.

free seats, is not noticed with the others, as it is designed for a special and migratory population.

26,972 paying population,	7,590 accommodation	=	28 per cent.
53,943 poor	2,180	=	4

In St. Catherine's, St. John the Baptist's, and St. Mary's, Kirkdale, though 1,200 seats were nominally set apart for the poor, some of them were in bad positions; and in each of them 1,000 seats were reserved, as in cases just noticed, for appropriation. In St. Matthias's and St. Saviour's, though 750 are left open for the poor, 1,900 are reserved, or an average of nearly 1,000 for each. The licensed chapel called All Saints' had 2,000 sittings, and only 100 of them were free!

[D. 1841—1851.] Though we have arrived at comparatively modern times, a new Liverpool has sprung up since the former of these dates, larger in area than the old town which existed previously, and equal to it in population. In the meanwhile, much attention has been given to the neglected poor who crowd together by a system of self-classification; and various attempts have been made, with more or less success, to remedy the neglect of past generations. Accordingly, if we examine the area of the town in 1841 and its area in 1866, and reckon the churches in the new and old portions, the result is somewhat startling! It is, that rather more than half the population, residing within the limits of 1841, have forty-two churches; while nearly half the population, residing beyond those limits, have *only twelve churches*. "Of course a certain number come down into town on Sunday to worship in their accustomed places; but in our large towns the limits to 'a Sabbath day's journey' become very narrow, while many have a strong objection to wandering over parish boundaries." It is evident, however, that our new population is as usual greatly neglected by the members of the Established Church.

In the ten years the population rose to 376,065, so many as 89,578 being added; and the analysis is as follows:—

29,859 paying population,	6,247 accommodation	=	21 per cent.
59,719 poor	5,517	=	9

Eleven new churches were added during this period, few of

them so absurdly large as those of former years ; and the figures show a much greater attention to the wants of the poor. The three churches of St. Bartholomew, St. Barnabas, and St. Clement, were built in the north, south, and east respectively ; the patronage was in five trustees, of whom the Right Reverend John Bird Sumner (but not the " Bishop of Chester ") was one : and these together supplied increased accommodation for 3,650 worshippers. Of these again more than one-third were free, and the rest were intended to be let at low rates.

Under Sir Robert Peel's Act of 1843, four new Districts were set apart in some of the poorest parts of the town ; and as three of the churches were consecrated during this period they became the centres of the New Parishes of St. Simon, All Saints', and Bevington. For the increasing population of Everton, on the borders of the parish of Liverpool, two churches were erected ;— St. Peter's, by the efforts mainly of one man, and Christ Church, as the memorial of a family to their late father. In Toxteth also two were erected, viz. St. Paul's, Prince's Park, and St. Matthew's. The only other which remains to be mentioned is St. Silas's, an offshoot from St. Jude's.

[E. 1851—1861.] In this decennial period 80,641 were added to the population, and the gross number rose to 456,706. The increase was not so large as during the previous period, either absolutely or relatively ; that is to say, the progress of population was less rapid. The progress of Church-building was also less rapid ; for an opinion had gained ground that we required living agency rather than bricks and mortar, and that some of the sites chosen had been badly selected. Accordingly, only eight District Churches rose, as compared with eleven in the previous ten years ; and the entire accommodation gained was 7,731 instead of 11,764. But it should be added that the chapel of the Orphan Asylums had been consecrated under the name of the Church of the Holy Innocents ; and, as it is not parochial, there is a sort of balancing fact that much of the district of St. John the Divine, Fairfield, lies in the borough, though the church itself is beyond.

During this period also the Open Church movement was inaugurated, and two of the churches, containing about 800 sittings each, are wholly unappropriated. The system has also

progressed indirectly: for in the churches of this period, for the first time, the free seats amount to more than 50 per cent of the whole.

Of the eight new churches of the period, three are in Liverpool proper, one of them being the centre of a new (Peel) Parish; three are in Everton, which has received to a large extent the increment of population; one is in Toxteth; and the eighth stands within the limits of Kirkdale, though its district and population are almost exclusively in Liverpool.

[F. 1861—1866.] In 1861, the writer was successful in his efforts to have the census of the town taken in Ecclesiastical Districts; and so thoroughly was this done, that even conventional districts were enumerated separately, as well as the portions into which each is divided by a ward boundary. A descriptive pamphlet was published, illustrated by a district map; in which the population of each of the forty-nine districts was given, and of the seventy-one subordinate portions composing them. In the pamphlet, the formation of a new Church Building Society was advocated, and six localities were marked in colour, where efforts ought to be made. The project was not encouraged, yet for four years it was never allowed to drop; and in 1865 a great Society for Church and School Extension was inaugurated.

In the meanwhile, by private efforts, two new churches have been built in one of these six districts; two others are approaching completion; and two new ones have been built and consecrated, which were not suggested at that time. The sites of four others have been secured, and for the completion of one of these, the whole of the funds are in readiness.

While some of these events were going forward, the promoters of Church Building were cheered by the announcement of the funds in the hands of the Ecclesiastical Commissioners, and their proposed mode of applying them. In former years it was found comparatively easy to raise the physical structure, but the great difficulty was the raising of an endowment: in future years that difficulty will be in a great degree removed, and Church Extension will be much more rapid.

Much of the delay from 1861 to 1865 arose from differences of opinion respecting patronage; some preferring that which is

official, and others advocating trustees, the colour of whose theology they know. By the plan adopted, the whole of this subject is avoided. The committee raise funds and vote them in aid; but they build no churches themselves. The detailed arrangements are left to the various local committees.

Before the inaugural meeting of the Society, on the 13th of November last, an interesting paper was published, entitled the "Progress of Liverpool and of Church Building in it;" and since Christmas, a thorough survey has been made of the whole town, which has been embodied in a report. This was printed in one of the newspapers, and has been thrown into pamphlet form, accompanied by an interesting ecclesiastical map. The following extract from the preface to this report speaks for itself.

"Up to the 1st of May, £51,000 had been contributed to this fund; while five townsmen have been engaged each in erecting a church at his own expense, three in Liverpool, and two at a distance. A sixth church is about to be erected by an individual, and the cost of a seventh has been offered conditionally. The entire expenditure on these will considerably exceed £50,000. Besides, a sum of about £14,000, raised in connexion with the Church Aid Society, has just been invested for the purpose of supplementing the incomes of ill-paid incumbents. Thus, within a period of about eighteen months, the town of Liverpool has set apart more than £115,000 for Church purposes. It is estimated that in the erection of churches and schools, the grants from this Society will call forth at least £50,000 more in local subscriptions."

Allusion has been made to the wasteful expenditure of money in building churches. The following is worthy of notice. "Not unfrequently, the error in church building is multiplied. For example, a church is wanted to accommodate 800, and at a cost of not more than £3 per sitting: and a church is built to accommodate 1,600, at a cost of £6 per sitting. It thus costs *four* times as much as was necessary. The additional seats which were not needed are useless, because they are not available there, but they are reckoned among the church accommodation of the town; and expense is entailed upon the congregation for keeping this larger and more costly fabric in repair."

Unfortunately, Liverpool has not been exempt from extra-

gance in this respect. The fifty churches of oldest dates, cost a little over or under half a million, or £10,000 each on the average; and one, which has little architectural beauty to show, cost the price of a Cathedral. It has been computed, that if the whole of these fifty churches were burned down, they could be replaced by others sufficiently large, and equally beautiful, convenient, and substantial, at a saving of about £160,000. Yet labour and materials have greatly increased in price since some of them were erected. In other words, as much money has been wasted as would have endowed each of them with £150 a year, assuming that safe investments could be found at  $4\frac{1}{2}$  per cent.

There are many points connected with Church history and Church management in Liverpool, which there is not space to notice; and perhaps they would be rather out of place in an article on Church Building merely. At all events, I shall be thankful if I have not exceeded my limits, and I beg to tender my apologies to the Editor and his readers if I have done so.

A. H.

### St. Bartholomew's Church, Charlton.



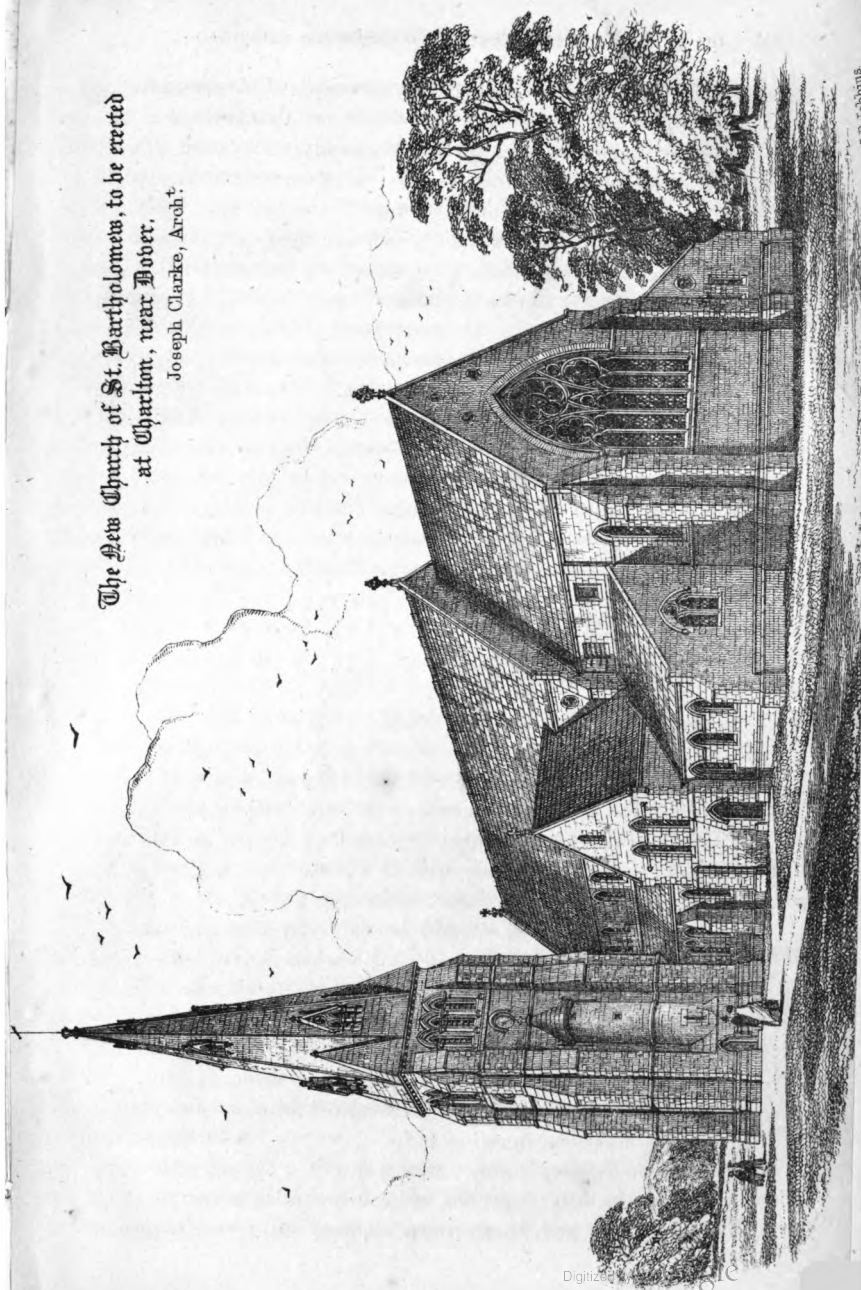
HIS large and increasing suburb of Dover was, within the memory of some still alive, a small outlying village, and the ground, now overspread by a thick network of streets and alleys, with their two unbroken lines of crowded houses, had only here and there, not fifty years ago, in the midst of its meadows and hedgerows, but a few thatched cottages.

The rapid growth of Charlton, resulting, amongst other causes, from the wholesale destruction of houses about the harbour of Dover, for railway purposes, has created a difficulty in respect to church accommodation, happily not common in the diocese of Canterbury.

The parish contains a population (almost exclusively of the poorest class) which now exceeds 6,000, and which, from various causes, must continue to expand for some time to come. The only church at present is not only incapable of accommodating more than 400, but, moreover, situated in a remote corner of the parish, and most inconvenient in its construction and

The New Church of St. Bartholomew, to be erected  
at Charlton, near Dover.

Joseph Clarke, Arch<sup>t</sup>.



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arrangement : thus even the scanty provision actually existing for the spiritual wants of the people, loses much of its value. The quaint little structure, more like a cardboard model than a real church, will be remembered by those of our readers who, from beneath the grey old walls of Dover Castle, have looked down upon the valley of the Dour.

It is now proposed to raise, in Charlton, the church represented in the annexed engraving. Thus, provision will be made for at least 1000 worshippers, to all of whom, as an essential part of the scheme, the means of grace are to be offered "without money and without price."

The design, prepared by Joseph Clarke, Esq., Diocesan Architect, indicates, on the part of those engaged in the work, a desire to erect an edifice of correct outline and solid construction, rather than one involving elaborate detail and costly decoration. The plans have been prepared so as to admit of the *gradual* development of the building, according to the funds in hand; and it is not proposed to attempt more, in the first instance, than can be accomplished by a moderate outlay. The estimated cost of the new church (excluding the spire) is over £5,000. The site is in a central position, and £500 towards its purchase have been guaranteed by an owner of property in Dover. A considerable sum has also been collected for building purposes. It is hoped that the Committee may soon be in a position to lay the foundation-stone. The church will stand on the road forming the main entrance, on the land side, into Dover; and by a curious coincidence, it will occupy a part of some ground which, for a long period, was used for purposes not so strictly in harmony with the best and highest interests of the people.

Here, as of old, the diamond is to be set in inferior metal. The contrast, it was said, added lustre to the jewel.

This brief account of Charlton, and its proposed additional church, would be incomplete were no allusion made to certain local difficulties, which must render the success of the New Church movement dependent, in a great measure, upon extra-neous help.

The idea of a Free Church is not popular in Dover, where, as in most watering places, the Pew-rent System prevails. Many, who should be hearty supporters of the work in hand, have

shown hitherto no sympathy with it, from a fear that an open church in Charlton may interfere with the interests of the Church in their own immediate sphere.

It is to be hoped that the Committee may be strong enough to carry out their purpose, in the face of this formidable obstacle.

The two railway companies, though responsible for that displacement of the poor in the other parts of Dover, which has so suddenly swollen the population of Charlton, have declined to help upon the occasion. A similar course has been adopted by the Crown, though the possessor of a large and improving property in the parish.

Perhaps, however, the Committee will not encounter a more serious difficulty than that naturally arising out of the fact, that within the last five years something like £10,000 has been spent in Dover upon Church-building.

B. J. F.



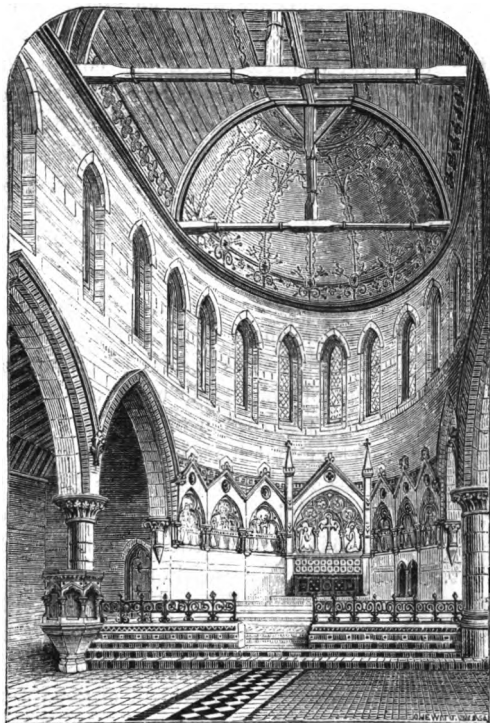
J. Brooks,]

Exterior of St. Saviour's, Hoxton.

[Architect.

## St. Saviour's, Hoxton.

**W**E are happy to be able to chronicle the completion and consecration of the church for the Mission, now formed into the Parish of St. Saviour, Hoxton. The Mission was commenced by the Rev. J. T. Jeffcock five years ago, under licence from the Bishop of London; and having gone through the intermediate stages of Mission in an upper room in a stable yard, and Mission in an iron school-church, attained its full maturity on May 7th, by having its church, holding some 900, consecrated for the new parish of 8,000 souls, by the Archbishop



Interior of St. Saviour's, Hoxton.

of Armagh, acting for the Bishop of London, who was unhappily precluded by ill health from being present at what he had always taken great interest in. Temporary Schools, with some 350 children, a Parochial Mission Woman, District Nurse, and other developments of modern parochial organization are flourishing in the district. The seats in the church are entirely free; and the weekly offertory, which has been for five years successful in the Mission, is maintained.

The new church is from the designs of Mr. James Brooks, and is in the first Pointed Style, with a cast of Italian Town Gothic about its general features. It is a most successful church in general form and outline, vindicating its own height among the neighbouring houses; and by the bold and defined character of its details, showing that the architect has both a mind to conceive and will to execute determinate ideas. Externally the nave and chancel are of one continuous height, their junction indicated only by a spirelet rising like a sanctus-bell-cote from their point of union. The chancel is formed of an apse of massive brickwork, with no lower windows, but lighted by a clerestory of thirteen lancets, above which the eaves of brick boldly stand out.

Internally this apse, with its panels not yet filled with mosaics, and with its plain substantial stalls flanking the broad avenue leading up to the altar, together with the noble height of the entire church, is the most striking feature of the whole. In other words, the church relies for its effect not in the least degree upon costliness of detail, but upon well-conceived outline and plan. Though the Bishop of London's Fund and Mr. P. Cazenove have together contributed above £3,000 to the building, and other Societies and individuals about £3,000 more (the Incorporated Church Building Society giving £150), there is still a deficiency of about £400 on the general building account, while a font, reredos, and other useful or decorative adjuncts are yet wanting to complete the whole. The Incumbent would be glad of help to complete the church.

Much credit is due to the builders, Messrs. Longmire and Burge, for their conscientious employment of good workmanship and materials in the building.

J. T. J.

## Annual General Court of the Incorporated Church Building Society.



HE Annual General Court of this Society was held on Thursday, the 24th May, 1866, at the Society's House, 7 Whitehall, His Grace the Archbishop of Canterbury occupying the chair. The following Report was read and adopted.

Arrived at the close of the Forty-eighth year of the Society's existence, the Committee present a Report of the proceedings of the twelvemonth which expired on the 31st March last.

Satisfactory as it is to them to meet their fellow members and the Society's friends generally, such reunions are especially valuable, in order that attention may be *kept alive* to the Society's work and interests; *and urgently indeed is its every exertion needed*. For greatly as church accommodation was required a year ago, *another quarter of a million souls* (as computed) have within that period been added to the field within which it labours, and it has been concerned with supplying additional church room for little more than 27,000 persons.

Yet, vain is the education given, vain the circulation of religious and useful knowledge, vain the circulation of the Bible itself, if we do not (and it is necessary to insist on this even in the present day) maintain, enlarge, and multiply our churches, and thus afford the means of access to the ordinances of our holy religion and the public worship of Almighty God.

Before alluding to the statistics of the Society's work during the twelvemonth, the Committee desire to refer to the Charge of the venerable Bishop of Lichfield, who in May, 1865, thus commended the claims of this Society to the sympathy and support of his Diocese. "I am persuaded," said the Bishop, "that the service rendered by it to the cause of Church Extension, as well by the distribution of *its own* funds as by the vast amount of *local* liberality which it has called forth, can hardly be overestimated<sup>1</sup>."

The Committee are happy also to acknowledge the receipt of a remittance from the Local Society of the Archbishopal

<sup>1</sup> See an Extract from the Charge.—*Church Builder*. 1865: p. 117.

Diocese of Canterbury (the foundation of which is mentioned in the Society's Forty-seventh Report—for 1864-5) of 236*l.* 2*s.* 2*d.*, being about 50*l.* more than the remittance for 1863-4 from the Auxiliary Committee of this Society which previously existed in that Diocese.

The following Table shows the amounts granted to each Diocese during the last eight years, and the sums remitted to the Society by the Diocesan, District, and Parochial Associations during the same period, and also the amounts granted and remitted during the past year.

DIOCESE.	Total Amount Granted during the Eight Years ended March 31, from 1858 to 1866.	Total Amount Remitted during the Eight Years ended March 31, from 1858 to 1866.	Granted, from April 1. 1865, to Mar. 31, 1866.	Remitted, from April 1. 1865, to Mar. 31, 1866.
	£	£	£	£
Canterbury . . . .	3,885	2,633	150	302
York . . . . .	4,235	529	595	49
London . . . . .	13,045	2,383	1,175	299
Durham . . . . .	4,625	1,121	740	126
Winchester . . . .	7,534	2,060	175	302
Bangor . . . . .	1,877	109	100	8
Bath and Wells . .	4,595	1,568	110	236
Carlisle . . . . .	820	140	100	15
Chester . . . . .	3,245	538	225	67
Chichester . . . .	2,641	765	145	56
Ely . . . . .	2,975	2,051	35	321
Exeter . . . . .	4,560	902	370	107
Gloucester and Bristol	3,290	526	60	37
Hereford . . . . .	2,322	495	95	92
Lichfield . . . . .	5,865	972	85	220
Lincoln . . . . .	4,275	2,927	105	839
Llandaff . . . . .	4,587	306	395	150
Manchester . . . .	2,200	183	25	9
Norwich . . . . .	2,735	818	65	104
Oxford . . . . .	9,058	1,467	130	199
Peterborough . . .	3,550	1,223	310	105
Ripon . . . . .	5,416	321	150	31
Rochester . . . . .	4,988	1,821	350	121
Salisbury . . . . .	4,603	1,616	110	509
St. Asaph . . . . .	2,290	445	100	50
St. David's . . . .	4,222	550	220	44
Worcester . . . . .	3,540	923	30	119
Sodor and Man . .	—	19	—	—
TOTAL . . . . .	£116,978	£29,361	£6,150	£4,517

During the twelvemonth grants have been made to the amount of 6,150*l.* towards works providing increased church

accommodation for 27,021 persons (adults and children), including—

1. Sittings for the Free Use of the poorer Inhabitants . . . . .	25,770
2. Appropriated Sittings . . . . .	1,251
<b>Total additional Sittings provided . . . . .</b>	<b>27,021</b>

The number of places thus aided was 117, and the nature of the works was as follows:—

	No. of Cases.	Amount Granted.
1. New Churches . . . . .	35	£3,440
2. Churches Rebuilt with Enlargement and Improvement . . . . .	19	790
3. Churches Repaired, Enlarged, and made more suitable for Public Worship . . . . .	63	1,920
<b>Total of places aided and amount given . . . . .</b>	<b>117</b>	<b>£6,150</b>

The total estimated amount to be expended on these works was 241,225*l.*; but this is probably far short of the actual expenditure. The total numbers of inhabitants in the places aided were—229,657 of the manufacturing, mining, and town classes; and 76,361 agriculturists: making in all 306,018.

In respect of grants made in former years, the sum paid during the past year has been 12,650*l.* and the Society remains responsible for 24,617*l.* to be paid when the works are completed. The former sum has assisted to provide additional church accommodation for 26,242 persons (adults and children), namely—

1. Free Sittings . . . . .	23,672
2. Appropriated ditto . . . . .	2,570
<b>Total . . . . .</b>	<b>26,242</b>

And the number of places thus assisted by payments in the last year was 121, namely—

	No. of Cases.	Sum Granted.
1. For New Churches . . . . .	31	£7,815
2. For Churches Rebuilt with Enlargement and Improvement . . . . .	20	1,470
3. For Churches Repaired, Enlarged, and made more suitable for Public Worship . . . . .	70	3,365
<b>Total . . . . .</b>	<b>121</b>	<b>£12,650</b>

Of places having each a population of 2,000 and upwards, and many of them previously unprovided with any church, 20 are included in the above numbers. The particulars of these are shown in a table (marked A.<sup>2</sup>) which is subjoined.

The figures which have been quoted have reference to such cases as the following :—

1. A district containing 914 houses, in which are massed 3,000 families, being upwards of three families to one house.

2. A district containing a population of the poorest class of miners, 2,500 in number, part of a large scattered parish; the only substitute for church and school being a rude square building, formerly a blacksmith's shop for an adjoining mine.

3. A district in which whole streets were springing up at once (and doubtless continue to do so), there being no dissenting chapel existing at present, and the earnest desire of the clergyman in charge being to preoccupy the ground; a population of 7,500 and no church whatever; and a population of 30,000 near at hand supplied by three churches only.

4. A seaport town containing 5,300 persons, with church room for 500, and 20,000 sailors visiting the port annually besides.

<sup>2</sup> TABLE A.

Place and Diocese.	Popu- lation.	Place and Diocese.	Popu- lation.
Carlisle (St. James), <i>Carlisle</i>	3,000	Kensington (St. Andrew), <i>London</i> . . . . .	7,000
Charlton (St. Luke), <i>Lon-</i> <i>don</i> . . . . .	3,500	Leadgate, Lanchester, <i>Dur-</i> <i>ham</i> . . . . .	4,500
Choppington, Bedlington, <i>Durham</i> . . . . .	3,000	Leicester (Christ Church), <i>Peterborough</i> . . . . .	6,500
Evenwood, Bishop's Auck- land, <i>Durham</i> . . . . .	2,400	Pontypridd, <i>Llandaff</i> . . . . .	7,433
Greenwich (St. Peter), <i>Lon-</i> <i>don</i> . . . . .	6,000	Poplar (St. Stephen), <i>Lon-</i> <i>don</i> . . . . .	9,000
Haggerstone (St. Augustine), <i>London</i> . . . . .	9,000	Sculcoates, Hull, <i>York</i> . . . . .	5,000
Harton, South Shields, <i>Dur-</i> <i>ham</i> . . . . .	14,000	Shelley, Kirkburton, <i>Ripon</i> . . . . .	2,120
Haswell, Shotton, <i>Durham</i> . . . . .	2,400	Stockton-on-Tees (St. James), <i>Durham</i> . . . . .	5,950
Treherbert, Pontypridd, <i>Llandaff</i> . . . . .	3,857	Warrington (St. Ann), <i>Ches-</i> <i>ter</i> . . . . .	3,000
Trelleigh, Redruth, <i>Exeter</i> . . . . .	2,500	West Ham (Holy Trinity), <i>London</i> . . . . .	7,097

5. A town containing 18,000 of the labouring classes, with church room for 550; the great bulk of the people in a state of virtual heathenism, very few out of the whole number attending any place of worship whatever.

6. A town increased in four years from 6,400 to 14,000, and church room for 280 persons.

7. A town of 120,000, and church room for less than 15,000.

8. A town of 8,000, and church accommodation for 600 only; the field meanwhile occupied by infidel lecturers.

9. One church, and until recently but one clergyman, for more than 17,000 persons.

10. A population of 3,000—and a large congregation ready for a church, but no place of worship whatever—400 poor persons contributing weekly to the fund for the erection of a church.

11. A village four miles distant from any church. The temporary church fitted to hold 150, and often occupied by 250.

12. A village containing 240 persons, with a dilapidated church (few of the old materials being fit even to be used again), suited to contain but 84. All the inhabitants poor, and church-going persons, with the exception of three. No resident landlord, and no parsonage house.

13. An enormous parish. The church more than six miles distant from the nearest township; and in one direction no church for eighteen miles. Church room for about one-seventh of the population.

The parishes and districts referred to include busy seaports and other towns of Lancashire and Yorkshire, wild mining and other remote districts of Wales and Cornwall, squalid parts of London, and rural places of Herefordshire and Durham.

The difficulties the clergy have to contend with, apparent on a perusal of these cases, are increased in many ways; as by dissent or infidelity being rampant; by the principal landowners being dissenters; by the poverty of the people; or by the inhabitants being brought together suddenly through companies, whose directors will contribute nothing; or by a combination of these causes.

Several additional Repair Funds have been placed in the Society's hands in the past year. A list of these is given in a Table annexed (marked B.<sup>3</sup>). The total of all the Repair Funds now amounts to 31,289*l* 7*s.* 1*d.*

The income of the Society during the period under review, and derived from the following sources, has been as follows, namely:—

	£	s.	d.
Donations . . . . .	791	17	8
Annual Subscriptions . . . . .	1,231	3	6
Diocesan and District Associations . . . . .	1,913	5	0
Parochial and other Collections . . . . .	2,557	2	7
Legacies . . . . .	964	18	11
Dividends . . . . .	1,718	14	6
Returned Income Tax . . . . .	44	9	10
	<u>£9,221</u>	<u>12</u>	<u>0</u>

Included in the above donations special mention should be made of the following liberal benefactions—namely, by the Misses Durell, 200*l.*; the Right Hon. the Earl Brownlow, 100*l.*; Rev. George Ray, 65*l.*; William Rivington, Esq. 50*l.* Rev. Dr. Griffith, 50*l.*; Small Debt Relief Society, 50*l.*; Miss Trevelyan, 45*l.*; General the Hon. Sir Edward Cust, K.C.H. 30*l.*; A. H. Heywood, Esq. 21*l.*; Miss Champion, 20*l.*; Miss Champernown, 20*l.*; Henry Hoare, jun., Esq. (Treasurer), 10*l.* 10*s.*; E. P. Richards, Esq., 10*l.* 10*s.*; Rev. Thomas Fox, 10*l.* 10*s.*; Money Wigram, Esq. 10*l.*; L. G. 10*l.*; and C. W. 10*l.*

The following are the Legacies:—Rev. N. A. Howard, 469*l.* 18*s.* 11*d.*; Rev. Richard Mayo, 300*l.*; Miss H. E. Richards, 100*l.*; Rev. Sir W. M. Smith Marriott, 50*l.*; Rev. W. King, 45*l.*

During the forty-eight years of the Society's existence it has contributed a sum of 740,228*l.* towards an estimated total

### <sup>3</sup> TABLE B.

Oswaltdwistle, *Manchester.*  
 Shooter's Hill, Christ Church, *London.*  
 Blockhouse, *Worcester.*  
 Hampstead, All Souls, *London.*  
 Dunham, *Chester.*

Emery Down, *Winchester.*  
 Cold Ash, *Oxford.*  
 Donisthorpe, *Lichfield.*  
 East Holme, *Salisbury.*  
 Beltingham, *Durham.*

expenditure of 5,730,905*l.* to 5,044 Parishes and Districts, the result being to provide 1,349,077 additional sittings, of which 1,023,691 are intended for the *free* use of the poorer inhabitants.

These additional sittings have been obtained by 1,392 new churches being built, and by 3,652 old churches being repaired, or rebuilt and enlarged, and likewise made more suitable for the purposes of public worship.

But whilst the Committee express their gratitude that the Society has been enabled to do thus much, they must still point out how vastly diminished are their powers, the total grants in 1864-5 and in 1865-6 respectively having been about 8,000*l.* and 6,150*l.* as compared with 10,000*l.* and 15,000*l.* up to 25,000*l.* in previous years.

It is with much regret also that they report the entire exhaustion of the Special Fund for School Churches and Mission Houses. The total sum expended on these objects from the opening of the Fund in 1858 has been 1,719*l.* During the past year the grants made have amounted to but 45*l.* Yet no one can doubt the necessity which exists for such means in some cases; (as, for instance, at the extremity of an extensively scattered district, covering so great an area as to preclude the possibility of regular attendance at the parish church)—means, which answering the end intended, *for a time*, often lead ultimately to the erection of a new Parish Church, or Chapel of Ease.

During the year, the Freedom of Worship Association has urged the Committee to recommend the alteration of the Society's Rules, so that no new grants whatever should be made except to churches in which *all* the sittings should be *absolutely and entirely Free*. The Society's rule, however—that *one-half the sittings, suitably placed for hearing and light, shall, in all cases aided, be Free*—has, in practice, worked well, and has very greatly promoted Freedom of Worship among *all classes*. The Committee, therefore, contented themselves with calling prominent attention, in the supplementary pages to the Annual Report, to this Society's Rule, and expressed its readiness to receive contributions to a special fund to be granted to such churches only as should be *entirely free*. The Association

seem to include in their aims the dispensing with the aid and authority of the Churchwardens in the allotment of sittings, or at least the limiting the discretion of those officers, and binding them by a law that *such allotment* shall take place at every service: but no substitute for Churchwardens, and no rule universally applicable for making sittings *wholly Free from Allotment and Appropriation*, has been suggested. Indeed, the experience of some districts has led Incumbents to the conclusion that a graduated scale of payments, even throughout their churches, would be the most acceptable plan to the inhabitants.

The subject of "The Diocesan Societies," always one of interest to this Society, will be found treated of in the *Church Builder* by a member of the Committee, who has given much attention to it. From the details brought together it seems (and especially if regard be had to *the Population* of the different dioceses referred to) that the working of these Societies is very unequal and insufficient<sup>4</sup>. Great efforts are being made in York and Durham Dioceses, and already a considerable result has been attained in the latter. Large towns, too, besides London, have their own special Local "Funds." That of Bradford, or at least the first instalment of its work, is almost a thing of the past. Liverpool, Leeds, and Sheffield, are in like manner up and doing. The Committee heartily trust that a cordial spirit of co-operation may ever prevail between this Central Society and the Local Associations—a spirit full of life, such as may sustain throughout the country *stirring action* in their labour of love, and produce results worthy of the Church of England. They know, on the one hand, the importance of the Incorporated Society to the Local Societies—for many of them make their grants conditional on its approval; thus, among other benefits, securing the valuable safeguard of its Architects' criticism or inspection of the intended work. On the other hand, the importance of the Local Societies to the Parent institution is evident, for it makes no grant in any case where a Diocesan Society exists until the approval of such Society has been received. Moreover, the remark is frequently made, that the Diocesan Society would have given more but for the lack of funds,

<sup>4</sup> See also foregoing Table.

it being thus admitted that the Church cannot dispense with an organization so important as that of this Society. And it would be well if greater publicity were given to the wants of both this and the other Church Societies, and greater efficiency imparted to them by their being fitly represented in Convocation by persons whose duty should include at least a statement annually of their work and of their needs.

The wealth of the country increases amazingly, it is declared, from day to day; yet—are the increased means which should flow in for the work of this Society forthcoming? The population of the country increases at a gigantic rate. Is it nothing to the man of wealth that our *Home Heathen* should increase?

It has been well written by one of the clergy, himself a labourer in a large city, that “the heathen around our own doors have a claim upon us at once paramount and urgent to rescue them from the abyss of darkness, demoralization, and vice in which they are now living. The call to save souls is one to which we dare not turn a deaf ear, and that call is now loud and imperative. It comes to us from every crowded court, from every thronged lodging-house, from every abode of misery in our large cities and towns.” It comes to us in like manner, it may be added, from every retired hamlet, far from the Parish Church, from every neglected, ruinous, uninviting Church, with a voice equally imperative. “It comes to us with a voice more pathetic, more heart-stirring, more pleading than any which can be wafted over the waves of the broad Atlantic or the waters of the great Pacific. It appeals closer to our hearts and homes, to our hopes and fears, than the wants of the New Zealander, the Kafir, or the Zulu. Bermondsey and Plaistow, Bethnal Green and Ratcliffe Highway, the dark places of Manchester, the stifling cellars of Liverpool, the close garrets of Birmingham, the tenements in which dwell the busy artisans of Leeds and Bradford,” the suburban heathen, the occupants of the low streets close to the very doors of West End mansions, the rustic far away from the sound of the village bell, among mountain fastnesses or in deserted plains—these all “need the Light of the everlasting Gospel of Christ Jesus kindling in their hearts, quite as much as any of the abodes of open and avowed heathendom. The Church calls on all, high and low, rich and poor, to

be up and doing. . . . As we fold our hands, souls are passing into eternity, one soul throughout this vast Empire of Great Britain in every moment of our conscious or unconscious existence<sup>5</sup>."

It now becomes the pleasing duty of the Committee to tender their hearty thanks to all who have in any way forwarded the Society's cause; to the Right Rev. the Prelates; to the Clergy who have afforded the means of laying the wants of the Society before their congregations, or who have themselves stirred their people to assist; to the Honorary Local Secretaries and others. And especially also they desire to express their warm acknowledgments to the Honorary Committee of Architects for valuable advice, which, in its results, has often largely affected the character of the works executed, as regards propriety, and as regards even their stability.

In conclusion, they again commit the cause of this Society to Almighty God, with an humble supplication for the Divine Blessing.

### Church Extension in Sheffield.



WITHIN the last few years the population of this town has immensely increased, and many new districts have arisen for which no adequate Church accommodation has yet been provided.

To meet in some degree these increased and still increasing requirements, the *Sheffield Church Extension Society* has been formed. By the rules of the Society, Donations or Annual Subscriptions may be appropriated by the Donors to the building of a certain specified Church approved by the General Committee, or to the carrying out of the entire scheme for which the Society is established. The rules too require that all the seats in the Churches built by the Society shall be free, whether appropriated from time to time or unappropriated.

<sup>5</sup> See "The Church's Work in our large Towns," by the Rev. G. Huntington, of Manchester, M.A.

As a commencement of their work, the Committee propose to build within the next five years seven new Churches within the Borough of Sheffield, at an aggregate cost of about £35,000.

The Society was inaugurated about eighteen months ago, when many eminent Churchmen and wealthy manufacturers of the neighbourhood came nobly forward in its support.

We now record two events of great interest, being the first fruits of this good work. On Saturday, May 19th, the Archbishop of York consecrated the first of the new Churches, which has been transmuted from a Dissenting Meeting House by Mr. Fawcett, the architect. And on the same day his Grace commenced a work which at no distant day will result in another and splendid addition to the ecclesiastical edifices of the town. The newly-consecrated Church is dedicated to St. Simon, and is intended for a district containing 6,200 persons. It is expected that the Ecclesiastical Commissioners will shortly endow it with £200 a year, to be hereafter increased to £300.

The Church, which will contain 900 persons, is situated at the junction of Eyre Street and Duke Street. Grants from the Church Extension Society have been employed in the conversion of the old Meeting House that formerly occupied the site, into a handsome and commodious Church. Those who knew the old building before the alterations will remember that what we may call the west front, facing Eyre Street, stood back about fifteen or sixteen feet from the street. In order, therefore, to enlarge the area inside, the whole of the old front has been pulled down, and the building extended up to Eyre Street. At the south-west corner a tower has been erected eighty feet high, forming the principal entrance, with ringing loft and bell chamber above. The tower is covered with a steep slated roof, with east and west gables; and a parapet of ornamental brick-work and stone capping gives a pleasing finish to it on the north and south side. All the gables, both of the tower and the main part of the building, are finished at the top with neat ornamental stone crosses. The large circular window in the west front, with its shafts and carved caps, is a very striking feature, both from the outside and inside. The old wooden sash windows have been taken out, and new two-light windows,

with simple stone dressings and traceried heads, inserted. In order to add strength to the old side walls, and improve the appearance, buttresses, with stone gablets at the top, have been built between the windows and the lower part of the building, on each side, faced with new brickwork, with stone weathering at the top. At the east end, for about eighteen feet, open screens have been fixed, the floor in the centre raised three steps, and fitted with choir seats, so as to obtain a chancel arrangement. A pointed arch of moulded brick and stone, springing from handsome stone corbels, has been added to the recess at the east end, and a reredos has been put up at the back, behind the altar, of ornamental Staffordshire tiles, with decorative wall painting above. The old flat ceiling has been removed, and the centre of the old roof taken off and raised to a higher pitch, so as to agree with that formed by the new west gable, and the old timbers have been carefully cased over and filled with ornamental tracery, so as to improve the appearance of the open roof.

The Consecration Sermon was by the Archbishop, who preached from the text: "And Jacob awaked out of his sleep, and said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other than the House of God, and this is the gate of Heaven." After showing the utter insignificance of the creature as compared with the glory of the Creator, the preacher spoke of the spirit in which Christians ought to worship. He said that this was a day of great interest to him and to them, because they were offering to God the first fruits of a certain movement that God's Holy Spirit had put into the minds of people in this town. How were the worshippers to comport themselves so that this dedication of a building to God might be a real help and benefit to the souls of His people? They had chosen and set apart that place for the most sacred intercourse with God. There the heart was to lay bare its sins with words of the deepest sorrow; there they were to listen with eagerness for the news of forgiveness; there they were to commend to God the Church, the throne, the world's peace, the prospects of those they loved, the various classes of tired and suffering people. For all that they called upon God; and if He be not present to

hear, then their worship was a ceremony without a meaning. "The Lord is in this place," and when they came they expected to enter into His presence. Oh, words full of rebuke to many a thoughtless worshipper who came there without much thought of God; words with rebuke even for those that were passive and lazy, and came without any earnest purpose; words of shame to those who when there opened the doors of their minds to thoughts pure and also impure, who completed the last week's calculations or settled the next week's business, and who dwelt upon their covetousness or their impurity with a morose delight. Who was God, whom they thus set at nought? While the words of inspiration were being spoken to His praise, did men venture to yawn, and gaze, and scheme, and look about them to pass away the time, forsooth, which else might be entirely vacant? In view of our lost and fallen state, what should be the tone of men's devotion? Should they be careless when they worshipped? Dared they be careless? Life was passing; the grave was open; there was the judgment; eternity was long. If they feared God for His power, ought they not also to fear Him because they were conscious they had that upon their souls which He could not love, and which He never could take to Himself? When they joined the company of holy angels and of just men made perfect to praise God, to pray to Him, he thought they ought to feel like some loathsome leper who was allowed to sit by the side of princes at a king's banquet. Whilst they were listening to a service, every word of which spoke of sin and of redemption, out of that sin should they find room in their minds for such feelings as the pride of dress, or being eager about good seats from which poor people should be excluded; or for ancient squabbles with the minister, or the like? The preacher enforced the duty of humility upon his hearers, by showing from what an incalculable height of power and grandeur the Son of God had descended, in order to redeem a race that deserved to be entirely removed from the scene that it had corrupted and dishonoured. Did it not show a miserable narrowness and selfishness that men could come into the Church nursing the recollection of some petty parish feud, jealous of some neighbour in the next pew, turning their eyes by force away lest they should have to speak outside to some with whom

they had kept up a state of animosity for many a long year. Knew they whose they were? They belonged to One whose name is love. If He had been angry where anger was due, eternal death had been their portion.

At the conclusion of the service, his Grace proceeded to lay the corner stone of the new Church of All Saints.

On arriving at the spot, Mr. J. Brown, at whose cost the building is to be erected, at an estimated charge of nearly £15,000, including the schools, sites, &c., presented the mallet and trowel to the Archbishop, and said:—

“Most of my fellow-townsmen know me, and most of them know the great desire I have that they should improve—not only morally, but also religiously—in that station of life in which it has pleased God to place them from time to time. My heart is full of thankfulness that Providence has permitted me to see this day, and I cannot fully express my feelings. I feel peculiar thankfulness to Almighty God that His sun this day shines upon us, and I hope and trust that He will bless the work we are met to inaugurate this day.”

The day was beautifully bright, and the valley below looked its best. The Church will be cruciform, with tower and spire at the west end. It is designed in a bold and massive style, which may be called Geometrical English, suitable to the neighbourhood from which the congregation is to be drawn, and large in all its details and proportions. The height of the spire will be 190 feet, being about ten feet more than that of the old Parish Church. The structure will form, in its commanding position, a very conspicuous feature in the locality. The Church will seat 720 adults, and 259 children.

The site is well chosen, having a frontage to three main lines of new road, and being on the ridge of the hill overlooking the Don valley, All Saints will be surpassed by no Church in the neighbourhood as a bold landmark. The plan will ultimately be completed by the erection of schools on a lower level than the Church, so as not to interfere with its being well seen from the valley. The contract for the erection of the Church is £7,000, but with the site of the land, and other expenses needful to be incurred before the opening, it will have cost close upon £10,000. The schools, when built, will cost £2,000 or £3,000

more. The town will be indebted to the munificence of Mr. Brown for an extremely fine Church, perfect in all its parts, and in its noble style harmonizing well with the position it occupies. The architects are Messrs. Flockton and Abbott.

In the course of a lengthened address, the Archbishop referred as follows to the munificent founder:—

“He is a man, like many others in this country, who has prospered enormously by commercial energy and activity and skill. Quite right that he should prosper. But I do very much wish that all people who, like Mr. Brown, have risen to the top of the ladder, and used your hands and arms as the rounds of the ladder, would turn round and think a little about the ladder. (Applause.) Mr. Brown has been thinking about the ladder. He thinks it is a good thing that his people should be taught. I agree with him. Whether you do or not, at all events you will give him credit for a very good intention. (Cheers.) He wants to see that those who in those great works before me have contributed to his prosperity, should, here upon this hill, hear words that will make them wiser and happier, and he wants that their children should be all taught in the school, and so be put in a position to do their duty better than their fathers have done. Then, if there is any difference of opinion about the result—and I think there is none—there is no difference of opinion about the intention. And here is Mr. Brown, setting, in my opinion, a most excellent example to all employers of labour—an example which, if it were followed, you may depend on it, would save us in this country from hearing much about disputes between employer and employed.”

W. F.

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### The Hour of Prayer.

SWEET is the solemn hour of prayer,  
And sweet, with hush of falling eve,  
To bend the knee with reverent air,  
And words to the Unseen to weave;

To loosen all the chains that bound  
Our hearts amid the throngs of men—  
Oh, angels, listen to the sound  
That falls like music then.

I see the mighty Angel stand  
Before the altar-throne above,  
The golden censer in his hand,  
Presenting to the Lord of love ;

But Thou, who hear'st the lowliest tune  
In worship made, look down on me !  
The night shall brighten as the noon,  
If but Thy face I see.

And Thou, who in Thy earthly years,  
Didst climb the mount at eve to pray,  
And by Thy own strong ories and tears  
Hallow for us this living way,—

When in Thy Name our twos and threes  
Are gather'd, if Thyself be there,  
How blest we rise who bend our knees  
In the still hour of prayer.

Lispings of infant lips are there ;  
Contrition's first and faintest sigh ;  
And many a wild and fervent prayer  
From those that wait to die.

The groans of souls that suffer long  
In proud oppression's dungeon-glooms,  
And smother'd bursts of holy song  
From saints that hide in upper rooms ;

The long loud litany of grief  
From all the myriad forms of woe,  
And prayers beside the cypress leaf,  
Where the mute mourners go.

How burns the fragrant incense pour'd  
In quiet haunts at close of day,  
From loving hearts that, like their Lord,  
Steal from the world to pause and pray !

How swell the hallelujahs, caught  
 From many a glad assembled choir,  
 With all symphonious accents brought .  
 To aid the sacred lyre.

To-night, while this frail song I twine,  
 What countless lips are moved in prayer!  
 And grander, holier harps than mine,  
 Melodious, mingle on the air.

### Churchwardens, &c.<sup>6</sup>



AMONG the duties of Churchwardens are the following:—To take care that order be preserved in the church and churchyard during divine service; to watch over the due observance of the Lord's Day in their respective parishes; to present at Visitation, such persons and things as are by law presentable; to see that the Church, the churchyard, and fences, be kept in proper order and repair; to provide the sacramental bread and wine; to take the custody of the church goods; and to provide, repair, and renew, as often as there may be occasion, all things which are requisite for the decent performance of divine service. They are also to call vestry meetings for the making of a church-rate, and for such other parish business as requires to be submitted to a vestry; and, at the expiration of their year of office, to render an account of the sums by them received and expended, to get the same passed by the vestry; and to transfer the books and balance of moneys to their successors.

"The Articles of Inquiry," transmitted to the churchwardens, when summoned to a Visitation, will further serve them as a guide in the duties of their office; but it may be observed, that they have no power to interfere with the performance of divine service, nor with the hours thereof; nor with the proper use of the goods and ornaments of the Church: on all these matters, they should refer to the Ordinary.

The office of churchwarden, as Lord Stowell has declared, is

<sup>6</sup> Archdeacon Sinclair.

“ an office of observation and complaint, but not of control, with respect to divine worship ;” that is, so far as the minister is concerned.—(See Burn’s “ Ecclesiastical Law,” by Sir Robert Phillimore, D.C.L., Vol. i. p. 399.)

It is obvious that the churchwardens cannot discharge the duty of maintaining order during divine service, unless they regularly attend the Parish Church during the period they are in office.

When the incumbent is entitled by the custom of the parish to nominate one of the churchwardens, he should be careful to exercise his right, lest, otherwise, it should fall into disuse.

Churchwardens are not justified, even with the consent of vestry, in making any alterations or additions in or about the Church, or in the churchyard, without the licence of the Ordinary<sup>2</sup>.

The minister has control over the church music ; as also over the bells, which cannot be rung without the joint consent of the minister and churchwardens.

The incumbent has the right to the possession of the key of the Church.

#### PEWS, &c.

No person has a legal right to occupy, in the Parish Church, any pew exclusively, without the permission of the churchwardens, except by prescription, or by faculty.

By immemorial use, and by reparation (when repairs have been needed), a prescriptive right to a pew can be established as appurtenant to a particular house within the parish, and if a house to which a pew is so legally appurtenant be let, the occupier is entitled to the use of the pew.

But if it can be shown that the pew was not always connected with that particular house, or that it has at any time been repaired by the churchwardens, at the cost of the parish, the prescription cannot be established.

A legal claim to a seat or pew, as an inheritance derived from

<sup>2</sup> An order was issued by the Bishop of London, in 1860, shortening the proceedings in the grant of such licences and considerably lessening the expense—and this will be still further effected by the proposed reduction of the Stamp Duty of £2, to which they have been heretofore liable.

the original holder, or as appurtenant to land, exclusively of a house or residence, cannot be established.

The distribution of pews and seats, which are not held either by faculty or by prescription, rests with the Ordinary: the churchwardens are his officers, and they are to allot them to the parishioners according to their reasonable discretion, taking care to afford suitable accommodation to as many as possible. When a parishioner has been placed in a seat or pew by the churchwardens, or has been suffered for some time to occupy it, he is said to have a possessory right in it, which he may maintain against a stranger; but he is liable, when occasion shall require, to be displaced by the churchwardens, who, if more church accommodation be required, may make a different distribution of the pews or seats, so as to supply the deficiency; but if they do so capriciously, and without just ground, the Ordinary will interfere. In these arrangements, therefore, it may be useful that the advice of the minister should be taken; but he has no legal power to interfere.

The erection of a pew or seat by any individual at his own charge, even with the leave of the minister, the churchwardens, and all the parishioners, gives him no permanent interest therein; such interest can be obtained only by a faculty.

Churchwardens must not permit pews or seats to be altered in size, height, or form, &c., at the mere pleasure of individuals.

In a Parish Church, a pew or seat cannot legally be let or sold by any person, unless by Act of Parliament: and if a pew or seat be appurtenant to a house, it can only pass with the house to which it is appurtenant. As a general rule, a person residing out of the parish (unless an occupier within it) cannot retain to his own use, or acquire a right to, a seat in the body of the church, or in the public aisles or galleries.

#### VESTRIES.

By 13 & 14 Vic., c. 57, the Poor Law Commissioners, upon application of the churchwardens, &c., of any parish, where the population exceeds 2,000, may make an order, prohibiting certain meetings from being held in Churches and chapels, and may authorize the erection of a vestry-room.

## New Churches, and Churches Restored or Enlarged. England.

### NEW CHURCHES.

**\*\*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

\* *St. David's, Birmingham.*—Dioc., Worcester. Archts., Messrs. Martin and Chamberlain. Style, Geometrical Gothic. Plan: nave, chancel, N. and S. transepts. Accom., 1,000, Free seats, 754. Cost, £6,000. Grant, £200.

*Christ Church, Blackpool.*—Dioc., Manchester. Archt., Mr. J. M. Taylor. Style, Early Decorated. Accom., 1,050. Cost, £3,450. Consecrated May 3, 1866.

*St. Thomas, Castletown.*—Dioc., Lichfield. Archt., Mr. Culshaw. Accom., 500. The site has been given by Lord Stafford, and £11,000 has been expended by Mr. Tyrer in erecting and endowing the church and in building a parsonage. Consecrated May 7, 1866.

*Clearwell.*—Dioc., Gloucester and Bristol. Archt., Mr. J. Middleton. Plan: nave, N. and S. aisles, chancel, organ-chamber, tower, and spire. Erected at the sole cost of the Countess Dowager of Dunraven. Consecrated April 5, 1866.

*St. Mary the Virgin, Collaton.*—Dioc., Exeter. Archt., Mr. J. W. Rowell. Style, Transitional Early English. Plan: nave, chancel, and tower. Accom., 160, all free. The site for the church, parsonage, and schools was presented by the Rev. J. Roughton Hogg. Consecrated March 24, 1866.

*Colwall.*—Dioc., Hereford. Archt., Mr. Woodyear. Cost, £800.

*East Holme.*—Dioc., Salisbury. Archt., Mr. J. Hicks. Style, Early English. Plan: nave and chancel. Accom., 70. Cost, £1,500. The church has been built and endowed at the sole cost of Mr. N. Bond. Consecrated April 12, 1866.

*East Lydford.*—Dioc., Bath and Wells. Built at the sole cost of the Rev. J. J. Ross. Consecrated April 12, 1866.

\* *Fawley.*—Dioc., Oxford. Archt., Mr. G. E. Street. Style, Early English. Plan: nave, N. and S. aisles, and apsidal chancel. Erected at the sole cost of the family of Mr. Wroughton. Grant, £35.

\* *St. Matthew's, Frome Bishop.*—Dioc., Hereford. Archt., Mr. F. Kempson. Style, Early English. Plan: nave and chancel. Accom., 100, all free. Cost, £1,090. Consecrated March 20, 1866. Grant, £50.

\* *St. Mark's, Gillingham.*—Dioc., Rochester. Archt., Mr. J. P. St. Aubyn. Style, Early English. Plan: nave, N. and S. aisles, apsidal chancel and chancel aisles, and tower. Accom., 196, all free. Cost, £5,800. Consecrated April 24, 1866. Grant, £500.

\* *St. John the Evangelist, Haverton Hill*.—Dioc., Durham. Archts., Messrs. Austen and Johnson. Style: Early English. Plan: nave and chancel. Accom., 236, all free. Cost, £1,500. Grant, £160.

*St. Andrew's, Litchurch*.—Dioc., Lichfield. Archt., Mr. G. G. Scott. Style, Early English. Plan: nave, N. and S. aisles, apsidal chancel, and tower. Accom., 800, with space for 200 chairs. Cost, £10,000. Consecrated May 10, 1866.

\* *Holy Trinity, Louth*.—Dioc., Lincoln. Archts., Messrs. Rogers and Marsden. The seats are all free. Consecrated April 12, 1866. Grant, £35.

*St. Jude, Manchester*.—Dioc., Manchester. Archt., Mr. J. Lowe. Style, Early Geometrical. Plan: nave, N. and S. transepts, chancel, organ-chamber, and tower. Accom., 1,000: free seats, 500. Cost, £5,000. Consecrated May 5, 1866.

\* *St. Peter's, Newlyn*.—Dioc., Exeter. Archt., Mr. Perrow. Church built. Cost, £2,000. Grant, £300.

*New Wakefield*.—Dioc., Ripon. This church was formerly a Methodist meeting-house. Consecrated April 27, 1866.

## CHURCHES RESTORED OR ENLARGED.

*Parish Church, Berkeley*.—Dioc., Gloucester and Bristol. Archt., Mr. G. G. Scott. Restored and richly decorated, Reopened April 14, 1866.

\* *Cheddleton*.—Dioc., Lichfield. Archt., Mr. G. G. Scott. New reredos and other decorations. Grant, £30.

*Parish Church, Chilton Canteloe*.—Dioc., Bath and Wells. Archt., Mr. Blomfield. Entirely rebuilt, excepting the tower. Cost, £4,000. Reopened March 23, 1866.

*St. Swithin's, Compton Bassett*.—Dioc., Salisbury. Archt., Mr. Woodyer. New and enlarged chancel, new chancel aisles, and general restoration. Reopened April 12, 1866.

\* *Holy Trinity, Ely*.—Dioc., Ely. Archt., Mr. G. G. Scott. The church (formerly the Lady Chapel of the Cathedral) has been rebuilt. Cost, £1,600. Grant, £100.

\* *Fenny Stratford*.—Dioc., Oxford. Archt., Mr. W. White. New chancel and nave. Consecrated April 2, 1866. Grant, £65.

\* *Finchingfield*.—Dioc., Rochester. Archt., Mr. Stock. General restoration. Cost, £1,200. Reopened April 17, 1866. Grant, £30.

*Geldeston*.—Dioc., Norwich. Archt., Mr. J. Clemence. New chancel. Church reseated and decorated. Reopened March 13, 1866.

*St. Nicholas, Gloucester*.—Dioc., Gloucester and Bristol. Archt., Mr. Jacques. Restored. Reopened April 12, 1866.

\* *Aust, Henbury*.—Dioc., Gloucester and Bristol. Archts., Messrs. Pope and Bindon. Repairs and restoration. Addl. accom., 105 free seats. Cost, £1,250. Reopened April 7, 1866. Grant, £15.

*St. Leonard's, Hollington*.—Dioc., Chichester. Nearly rebuilt at the sole cost of Miss Dampier.

*Keymer*.—Dioc., Chichester. Entirely rebuilt, with the exception of the chancel. Reopened April 17, 1866.

*St. Martin's, Leicester*.—Dioc., Peterborough. Archts., Messrs. Braddon and Freshwater. N. chapel rebuilt, S. chapel restored, and other improvements.

*St. Katharine's, Little Bardfield*.—Dioc., Rochester. Archt., Mr. G. F. Bodley. Enlarged, restored, and decorated. Reopened April 11, 1866.

\* *Parish Church, Mildenhall*.—Dioc., Norwich. Complete restoration. Cost, £2,192. Grant, £10.

*Parish Church, Over Stowey*.—Dioc., Bath and Wells. Reseated and restored. Reopened April 5, 1866.

## Wales.

### CHURCHES RESTORED OR ENLARGED.

\* *Gyffin*.—Dioc., Bangor. Archts., Messrs. Kennedy and Rogers. Enlarged and restored. Addl. accom., 51 free seats. Cost, £700. Reopened May 22, 1866. Grant, £20.

*Llanbedrog*.—Dioc., Bangor. Partly rebuilt, and restored throughout.

\* *St. Tyssil, Llandyssil*.—Dioc., St. Asaph. Archt., Mr. T. H. Wyatt. Rebuilt. Increased accom., 120 free seats. Cost, £3,200. Grant, £100.

\* *Llanmadoc*.—Dioc., St. David. Archt., Mr. J. Pritchard. General restoration. Cost, £500. Reopened April 26, 1866. Grant, £30.

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The Chaplain of *St. Andrew's Waterside Mission, Gravesend*, begs to acknowledge an Easter Offering of Fifteen Shillings from the Lads of St. Michael's Bible Class, Derby, in reply to the advertisement printed in this Periodical.

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## Grants

*In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."*

At Meetings held at the Society's House, 7, Whitehall, on April 16th, May 21st, and June 18th, 1866, grants of money, amounting to £2,735 were made in behalf of the following objects:—

*Building new Churches* at Aberkenfig, in the Parish of Newcastle, Bridgend, Glamorgan; Birkenhead, St. Peter; Burwash, St. Philip, near Hastings; Coshamside, in the Parish of Cosham, near Chippenham; Derwent, in the Parish of Hathersage, near Sheffield; Droitwich, St. Nicholas; Drove End, in the Parish of Gedney, near Long Sutton, Lincoln; Eddington, in the Parish of Hungerford; Hunslet Moor, in the Parish of Leeds; Lepton, in the Parish of Kirkheaton, near Huddersfield; Newcastle, St. Peter; Newtown, in the Parish of Leeds; Portswood, St. Denys, near Southampton; and Travellers' Rest, in the Parish of Swimbridge, near Barnstaple.

*Rebuilding the Churches* at Chetwynd, near Newport, Salop; Hallow, near Worcester; Llanfechan, near Builth; Mayland, near Maldon; Old Bewick, near Alnwick; Pitsford, near Northampton; Snitterby, near Kirton in Lindsay, Lincoln; Stroud, Gloucester; Washington, near Steyning, Sussex; and Weston Patrick, near Odiham, Hants.

*Enlarging or otherwise increasing the accommodation in the Churches* at Ashby-de-la-Zouch, Holy Trinity; Bedford, St. Paul; Church Oakley, near Basingstoke; Church Town, near Tavistock; Danbury, near Chelmsford; Drinkstone, near Bury St. Edmund's; Hasleton, near Cheltenham; Haverhill, Suffolk; Heyford Warren, near Deddington, Oxon; Heytesbury, Wilts; Hoath, near Canterbury; Maldon, All Saints; Oving, near Aylesbury; Piddlehinton, near Dorchester; Preston, near Canterbury; Sampford Spiney, near Plymouth; St. Ann's, Soho, London; West Alvington, near Kingsbridge, Devon; West Camel, near Ilchester; Weston Penyard, near Hereford; Woodham Walter, near Maldon, Essex; and Woolston, near Southampton.

The grants formerly made towards building the Churches at Neath, Glamorgan, and Holy Trinity, West Ham, Essex; enlarging and restoring the Churches at Brixworth, near Northampton; Chapel Hill, near Chestow; Dunkeswell, near Honiton; Pontblydyn, near Mold; Springthorpe, near Gainsborough; and Wool, near Wareham, were each increased. Grants were also made from the Special Fund for School Churches and Mission Houses, towards building Mission Churches at Bromley-by-Bow, and Horbury, near Wakefield. The Society likewise accepted the trust of Repair Funds for New Churches at Bradenstoke, near Chippenham, and Hampstead, All Souls.

*Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.*

\*.\* The letter O denotes Offertory; S, Sermon; M, Meeting; A, Association.

**Diocese of Canterbury.**

**York.**

**London.**

Mar. 12	Kew .....	S £9	0	6
14	Sydenham .....	A	7	13 0
19	Hillingdon, Parish Ch. S	6	10	0
21	Hillingdon, St. Andr. ....S	7	9	0
22	Aldborough Hatch .....	O	2	4 3
22	Barkingside .....	O	1	10 9
May 21	Twickenham .....	S	16	6 0
23	London, St. Giles-in-the-Fields .....	S	1	7 3
June 1	London, St. Luke, Berwick Street .....	S	1	7 0

**Durham.**

May 11	Billingham .....	S	4	6 9
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**Winchester.**

Mar. 16	Appleshaw .....	S £4	5	6
April 9	Moulsey West .....	S	4	17 6
23	Woodmansterne .....	S	2	10 0
30	Windlesham .....	S	6	5 0
May 12	Seale .....	S	3	5 1
14	Carshalton .....	S	14	9 11
22	Hyde .....	S	0	12 6

**Bangor.**

May 25	Llanwrin .....	S	1	1 0
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**Bath and Wells.**

Mar. 23	Batheaston .....	S	6	10 0
23	West Pennard .2 Sermons	34	17	5
23	Pill .....	S	0	16 2
23	Milton Clevedon .....	S	1	9 10
23	Draycot .....	S	0	13 1
23	Bath and Wells Diocesan	128	10	0

**Carlisle.**

April 7	Walney Island .....	O	£1	0	0
May 31	Staveley .....	S	2	5	0

**Chester.**

April 23	Bebington .....	A	11	13	1
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**Chichester.**

May 29	Hayward's Heath, St. Wilfred's.....	S	12	0	0
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**Ely.**

Mar. 21	Whittlesey, St. Mary's	S	4	2	0
April 4	Cambridge .....	A	130	0	0
June 7	Coton .....	S	1	12	7

**Exeter.**

Mar. 9	Salcombe .....	S	5	10	6
10	Throwleigh .....	S	1	5	1
19	North Hill.....	S	1	17	0
19	Lifton .....	S	3	1	4
April 13	Hennock .....	S	1	2	0
17	Woodbury .....	O	1	18	0
21	Blackawton ...2 Sermons	1	9	10	
26	Martinhoe.....	S	0	8	4
26	Trentishoe.....	S	0	15	8
May 2	Tiverton, St. Peter's	S	5	11	6
2	Tiverton, St. George's	S	2	16	0
2	Mawnan.....	S	1	7	0
5	Newport, St. John the Baptist.....	S	3	3	0

**Gloucester and Bristol.**

April 12	Bristol and Clifton.....	A	8	17	10
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**Hereford.**

Mar. 27	Stoke Edith .....	S	3	16	3
27	Pontesbury .....	S	2	10	0
27	Stretton Grendison.....	S	1	12	10
27	Tedstone Delamere.....	S	1	10	0
27	Ashperton .....	S	0	13	6
27	Hereford Diocesan	}	30	0	0
	„ Archdeaconry				
27	Salop Archdeaconry		20	0	0
31	Grosmont .....	S	1	7	0

**Lichfield.**

Mar. 7	High Ercal.....	S	4	5	0
16	Wolverhampton, St. Luke's .....	S	7	14	0
20	Adderley .....	O	3	0	0
20	Hinstock .....	S	2	0	2
29	Lichfield Ch. Ch. ....	S	3	2	4
April 2	Castle Church .....	S	2	4	3
10	Shelton .....	O	2	9	5
10	Hanley .....	S	4	10	0
24	Wrockwardine.....	S	7	10	0
25	Great Wyrley .....	S	4	16	0
May 11	Waters Upton .....	S	4	8	9

**Lincoln.**

Mar. 5	Market Raisen .....	S	0	15	0
17	Skirbeck .....	S	2	7	9
20	North Hykeham .....	S	1	8	9
April 10	Wainfleet, St. Mary's	S	1	15	7
May 8	Hackthorn, with } 8 Cold Hanworth.. }	S	4	5	0
18	Long Sutton .....	O	1	0	0

**Llandaff.**

Mar. 6	Cardiff, St. John's .....	S	£29	16	7
31	Neath.....	S	5	8	3
April 2	Caerleon .....	S	1	6	4
14	Shire Newton .....	A	0	5	0
18	Llanthwy Vach .....	O	1	0	0
20	Llanvapley .....	S	1	17	7

**Manchester.**

May 22	Leigh, Parish Church	O	5	0	0
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**Norwich.**

April 21	Norwich Diocesan .....	A	34	14	7
24	Fakenham.....	S	5	17	8

**Oxford.**

Mar. 17	Newton Purcell .....	A	2	7	6
17	Oxford .....	A	70	12	6
21	Fenny Stratford .....	O	2	2	0
April 12	Lewknor .....	S	2	13	2
26	Henley-on-Thames .....	O	10	0	0

**Peterborough.**

Mar. 1	Staverton .....	S	2	18	7
13	Osgarthorpe .....	S	3	8	0
14	Rutland .....	A	37	16	6
26	Kettering .....	S	7	1	0
April 13	Cole Orton .....	S	2	10	0

**Ripon.**

Mar. 15	Forcett .....	O	2	4	8
28	Copley .....	S	2	2	0
April 27	Farnham .....	O	1	6	10

**Rochester.**

April 4	Hyde East.....	S	3	15	0
25	Dedham .....	S	4	12	6
May 8	Springfield, All Saints	S	3	9	8
8	Springfield, Holy Trinity Chapel.....	S	1	19	2
8	Stanway .....	S	3	3	0
9	High Wych .....	S	3	2	6
19	Sible Hedingham .....	S	2	4	6

**Salisbury.**

April 19	Sherborne Abbey.....	S	7	4	3
May 4	Mere .....	S	2	1	6
18	Enford .....	S	2	12	8
26	Figheledean .....	O	0	16	0

**St. Asaph.**

April 6	Castle Caereinion .....	S	3	0	0
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**St. David's.**

April 20	Crickhowell.....	A	2	15	0
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**Worcester.**

Mar. 12	West Malvern, St. James	S	5	10	0
April 18	Worcester, Holy Trin.	S	4	16	2
May 2	Solihull .....	O	11	0	6
June 1	Kineton .....	O	9	0	0
6	Rugby, Holy Trinity	S	8	13	11
6	„ Parish Church	S	4	4	9

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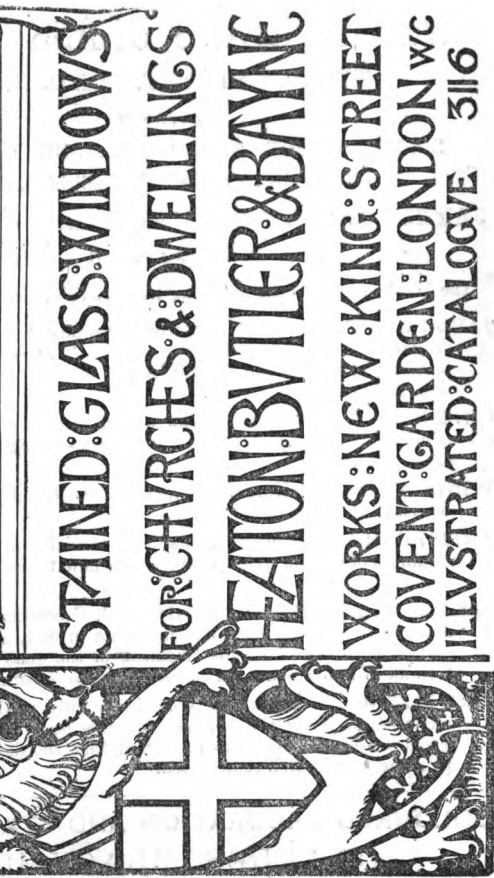
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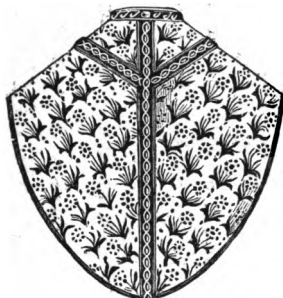
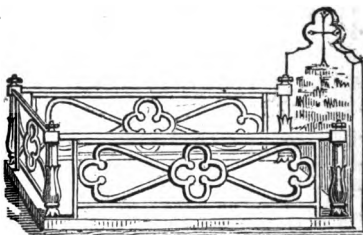
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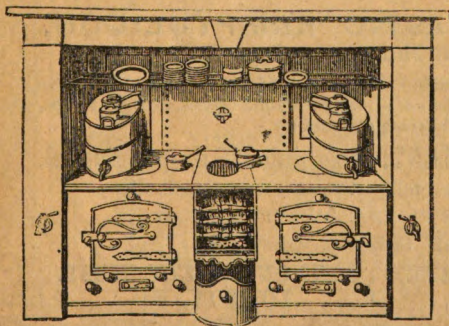
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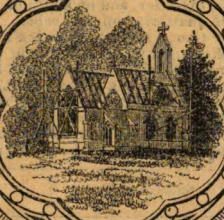
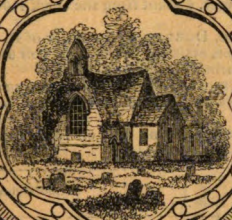
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A  
QUARTERLY JOURNAL  
OF

CHURCH EXTENSION IN ENGLAND  
AND WALES.

## Contents:

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Name of Place.	No. of Dials.	Dia. of Dials.	Memorandums.
Ripley Church, Yorkshire .....	1	4	Striking hours.
Havant Church, Hants .....	2	5	Striking hours and quarters.
Cosham Church, Hants .....	4	2½	Striking hours.
Reach Church, Cambridgeshire .....	1	2½	Striking hours.
— McMurray, Esq., Rickmansworth .....	3	3½	Striking hours.
Ainderby Church, Yorkshire .....	2	5	Striking hours.
The Synagogue, Ramsgate (for Sir Moses } Montefiore).....	1	4	Striking hours and quarters.
Gold Coast, Africa .....	1	3	Striking hours.
— Harter, Esq., Cranfield Court, Newport Pag. .....	4	3½	Striking hours.
Banstead (Stable Clock for G. Glynn, Esq.) ...	1	2	Striking hours.
Gargrave Church, Yorkshire .....	1	6	Striking hours and quarters.
Isleham Church, Cambridgeshire.....	2		An external dial 5 ft. diameter, and one of 3 ft. inside the church; striking hours.
St. James's Church, Calcutta .....	2	6	Striking hours and quarters.
— Stronge, Esq., Dublin .....	4	3½	Striking hours.
Thorner Church, Yorkshire .....	1	5	Striking hours.
Rev. R. Whittaker, Lees, near Manchester... ..	4	4½	Striking hours and quarters.
Miss Kinlock, Gilmerton, N.B. ....			Striking hours.
Lieut.-Col. Lloyd, Lillesden House, Kent.....	1	3	Striking hours and quarters.
Penrith, Cumberland .....	1	3½	Striking hours.
Messrs. Leach, Flower, & Co., Neath, S. Wales ..	1	4	Striking hours.
Becca Hall, Yorkshire .....	1	3½	Striking hours.
Offley Grove, Newport .....	1	3½	Striking hours.
Kidwelly Church, Wales .....	2	5	Striking hours and quarters.
Hepworth Church, Suffolk.....	1	4	Striking hours.
St. Mark's Church, St. John's Wood .....	1	5	Striking hours.
Platt Church (per order of Admiral Randolph) ..	1	5	Striking hours.
Newington Causeway .....	1	10	
St. Kitts, The Government .....	1	3	Striking hours.
New Mill Parsonage, Huddersfield .....	2	6	Striking hours and quarters.
Long Preston, Leeds .....	1	3½	Striking hours.
Akeley Wood, Bucks .....	4	3½	Striking hours; quartering on 4 bells.
Jersey Hospital .....	1	4½	Striking hours; illuminated dial.
Ambleside Mechanics' Institute .....	3	4	Striking hours; illuminated dials.
H. Crabb, Esq., Exmouth .....	1	4½	Striking hours.
Winwick, near Rugby .....	1	4½	Striking hours.
Secunderabad, East Indies .....	2	3½	Striking hours and quarters.
Market Lavington, Wilts .....	1	2½	Striking hours.
St. James's Church, Woollaston, Worcestersh. ..	1	3½	Striking hours on bell of 12 cwt., and quarters on 4 other bells; illuminated dial.
R. M. Knowles, Esq., Eagley Bank, Bolton... ..	3	2½	Striking hours.
Myddleton Hall, Northumberland .....	1	3	Striking hours.
Christ Church, Bayswater .....	1	6	Striking hours.
Billinghay Church, Lincolnshire .....	1	2½	Striking hours and quarters.
Rev. G. S. Masters, West Dean, Salisbury ... ..	1	5	Striking hours.
G. Bull, Esq., Brackley, Northamptonshire ...	1	2	
Waterbeach Church, Cambridgeshire .....	1	5	Striking hours.
Uffington Church, Lincolnshire .....	1	5	Striking hours.
East Peckham Church, near Tonbridge.....	1	3½	Striking hours.
Christ Church, Cobridge, Staffordshire .....	3	2½	Striking hours.
Messrs. Vickers's Distillery, Westminster ....	1	3½	Striking hours.
Portsmouth New Railway Station .....	1	5	Striking hours; illuminated dial.
Castlebar Lunatic Asylum, Ireland .....	2	4½	
Jas. Sidebottom, Jun., Esq., Hadfield, near } Manchester .....	3	4	Striking hours.

# The Church-Builder.

No. XX.

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## Amberley Church, Herefordshire.



AMBERLEY Church, long deserted and desolate, now restored, is not only romantic in its aspect and situation, as secluded from the highways and hurry of life, but is also, if its history could now be truly read, itself a romance, and has moreover about it many lessons well worth the learning.

It is evident that once, years long past and gone, it was a sanctuary, though small, of no mean aspect and order; care and skill and money had been bestowed upon it. There is seldom to be seen a small church which could offer to the instructed eye the remains, at least, of truer architecture—of Early Decorated, Square-headed Decorated. When the writer first saw it in its desolation, the memory of it had faded away from the minds of many: the rustics round about had, many of them, forgotten its very existence. This desolate fane lay to the south of a green and miry lane, and consisted once, as now it does again, of a porch, nave, and double bell-turret. The roof had long fallen in; the carved screen was nearly demolished; the font was broken, and turned over; the cross and saddle-stone had gone from the eastern gable; some very excellent windows were much broken and displaced; but the very good type of double bell-turret still remained, and the cross remained on it, and, though mute, yet in its silent eloquence, seemed to be "*Vox clamantis in deserto, Parate viam Domini.*" One of the old bells yet remains, and there is a very perfect piscina remaining, and holy-water stoup. On the old door, yet sound, were notices, which modern law compels the parish officer to place, but which modern neglect had handed over to the devout

contemplation only of cattle and sheep. The walls were most substantially built, at a period when they were careful to build well; hence the possibility of the present restoration—and herein this church is an instruction to us. There is a church-yard in which, I believe, about forty-five years ago a funeral took place. It is probably seventy years, or near it, since Divine Service was celebrated in this noteworthy church.

The following is the well-drawn statement of the architect, under whose directions this little gem of a church has been restored, at the wish and at the cost of Lady Lindsay, the present owner of the estate:—

“This interesting chapel was, previously to the restoration which has just been completed, roofless and desecrated, and no service had been performed within its walls for the last sixty or seventy years. The mould had accumulated to a height of more than a yard within its interior, and had nurtured a little wilderness of weeds, ivy, and alder-trees. The roof timbers had fallen in and perished, or had been carried off; and nothing remained of the screen but a decayed post or two, and a fragment of tracery. The masonry of the walls had become very ruinous and disjointed, and out of the fissures sprang a sturdy growth of thriving foliage. The crosses and most of the coping-stones and buttress weatherings had fallen and perished; a beautiful three-light window on the north side, through the sill of which a large tree had forced its limbs, was entirely displaced and broken to pieces. Fortunately the walls were found to be unusually thick, between three and four feet, or the chapel must have perished; and the stone composing them was of that excellent character, that the cut work that remained was as sharp as when it left the mason’s hands.

“According to Duncombe, Amberley at a very early date belonged to the monastery of Evesham, and was procured for and attached to that monastery by Edwin, Bishop of Worcester, about the year 714. Ten pounds per annum from the revenues of the church at Amberley are said to have been appropriated towards the fabric of that of Evesham, with the adjoining cloister. The Amberley fish-pools appear to have been of some importance, as Duncombe states that they were taxed with a charge of 23s. per annum for the supply of the kitchen of the



**Amberley Church previous to its restoration. (See page 129.)**



**Amberley Church restored.**

(See page 133.)



Evesham monastery ; and in case of failure of payment, the Abbot is represented to have had the power to shut up the church and houses at Amberley. There is a tradition that the church once had a steeple and several bells, but that the latter were stolen by an itinerant tinker. The old chalice and paten have been carefully preserved by the successive tenants of the adjoining manor-house ; they are of antique style and workmanship, and have engraved upon them the I.H.S., cross, and nails.

“ The restorations, which have been projected and carried out entirely at the expense of Lady Lindsay, place the chapel once more in a fitting condition for the celebration of Divine Service. They consist of new roofs to the nave, chancel, and porch ; a thorough repair of the masonry of the fabric, new floors, open sittings, pulpit, font, lectern, and stalls : a screen has been reproduced from discovered fragments of the ancient one, and set up in the original position ; and new bells have been mounted in the cote.

“ The churchyard will be levelled, and enclosed with a neat fence.

“ The works have been carried out from the designs, and under the superintendence of Thos. Nicholson, F.S.B.A., Diocesan Architect of Hereford.”

The church has not yet been reopened for Divine Service, but it will shortly be so, and then once again its long desolate walls shall enclose the worshippers of the Triune God, and its long fallen roof shall re-echo His praises.

It ceased to do this,—and here is another *instruction* conveyed to us in the history of this church,—because of the very inadequate endowment attached to it. No one, in a cold age, in an age when the idea of worship, as such, seemed in the Church of England almost to have died out, cared to go and conduct the worship of God in a remote place difficult of access, and for a very small remuneration (now by the present owner of the property to be generously increased) ; and so it fell out, alas, in this as in some other cases, that for a dreary season, of perhaps seventy years, the hills and woods and meadows and orchards around awoke their echoes no more to His praise, in honour of Whom, in an age more deeply imbued with a sense of the honour due to God in His sanctuary, this rural fane was set up.

H. T. H.

## Church Bells.

No. I.



**B**ELLS, like organs, are of Christian origin. The earliest names for a church bell, "Nola" and "Campana," point to Nola, in Campania, as their birth-place. Durandus, writing in the thirteenth century, tells us that the larger bells are called "Campanæ," from Campania, the district; and the smaller, "Nolæ," from Nola, the town. Another common name in the middle ages was "Signum;" this was applied only to the very large bells hanging usually by themselves in a tower, and which could not be raised or swung, but were merely struck with a hammer. In France they are common enough, and are called "Bourdons;" in England there are but few examples, amongst them the great bells of Westminster, St. Paul's, Oxford, and Lincoln.

Few things have had greater influence over Church architecture than the *bell*. To it we owe the most striking external feature of our churches, *the tower*. If we stand on some hill, and look down upon the many-towered city beneath our feet; or gaze upon the village tower sheltered among the trees of the wooded country landscape; or, in the fen country of East Anglia, watch the lofty spires rearing themselves up against the tame horizon of that uninteresting country, and looking, when seen in the horizontal rays of a rising or a setting sun, like ladders of fire; or if we turn our attention to the varied form of cot or spirelet which crest the humbler village churches of the south of England, or the plain open gable so common in mountainous districts; for all these varied objects of beauty we are indebted to the church bell. The earliest bells were mere sheets of metal, curled into a circular shape, and riveted together, the top being flattened in. They were struck on the outside by a hammer, held in the hand of the ringer. This rude instrument soon developed into a more finished form and material. The art of fusing two kinds of metal together was of very early invention, and that of casting metal so fused into various shapes

for different uses was not long in following. Tin and copper, the two ingredients of bell-metal, were worked from the ore in Britain during the Roman occupation of the island, and probably still earlier in Eastern Europe. There is no doubt that bells formed a regular appendage to a church long before the Norman Conquest, and that at or soon after that period they attained their full shape, size, and dimensions, not since surpassed. The large size of Norman towers is sufficient evidence of this; for in those days every part of a church had its use and its object, and but for them would not have had any existence. It is a modern idea to build a tower and spire simply for ornament, and with no prospect of a bell larger than our ancestors would have hung in a little niche over a gable. The Campanile, or detached tower, which many of our cathedrals formerly possessed (but of which that at Chichester alone has been preserved), and which was a feature in large parochial edifices, as Beccles, Ledbury, West Walton, &c., is another proof of the great size of bells in the middle ages. These detached towers were not built for picturesque effect, though that was often attained, but to contain heavy bells, the vibration of which would in process of time have a ruinous effect upon the churches attached to them. For this reason the central towers of the larger churches were never intended for bells, but rather to act as lanterns. Great was the ruin which followed where the experiment was tried, as Winchester and Ely and Hereford could testify.

No bells of a date prior to the thirteenth century are known to be in existence; considering that the bell is an instrument of percussion, and liable to a hundred accidents, it is a wonder that so many mediæval bells have survived. Old bells were few in number and very heavy, a solemn sound being their main desideratum. Cathedrals were not allowed to have more than five or seven bells, and these were not usually either hung or used together; parish churches were only allowed three bells. When the art of change-ringing came in, in the seventeenth century, the whole system of bells and their hanging was altered, tone was sacrificed to number, and the destruction of old bells was enormous, peals of three and five being every where melted down into the fashionable numbers of six and eight, the bell-

founder besides too often taking his remuneration out of the spare metal.

Old bells usually bore the name of the saints to whom they were dedicated, and were always called by those names; the oldest of all had the name only; in later times an "Ora pro nobis" was usually added. This arose from the practice of the tenor or heaviest bell being invariably dedicated to the saint after whom the church itself was called, the others after those saints who had side altars below. A very large proportion of ancient bells were dedicated to the Blessed Virgin, who of course had an altar in every church. A notable example of this is, or rather was, at Durham Cathedral, where there were four great bells in the galilee tower, and three smaller ones in the lantern tower, dedicated, the tenor to St. Cuthbert, another to Jesus and the Blessed Virgin, the rest to St. Margaret, St. Benedict, St. Michael, St. Oswald, and the Venerable Bede, all of whom had altars in that church. These names were replaced on the bells when re-cast in the seventeenth century, and made into one peal.

We may conclude this paper with some account of the bells in Canterbury Cathedral up to the fifteenth century. Ernulph, made Prior in 1096, gave a bell which was re-cast by Conrad his successor, who added four more. These five bells were said to have required, the first ten men to ring it, the second as many, the third eleven, the fourth eight, and the fifth twenty-four. Prior Wybert, in 1160, gave a great bell which required thirty-two men to ring it. In 1316, Henry D'Esturia brought five bells, whereof the one called Thomas was placed in the south-west tower, and weighed 8,000 lbs., or 71 cwt. 1 qr. 20 lbs. Three others were placed in the north-west tower, to ring to service, weighing respectively 21, 19, and 17 cwts. The price of all these was £236 14s. In 1317, a new clock tower was built, and three new bells placed in it. Prior Hathbrand, in 1370, gave two large bells, named Jesus and Dunstan, and in 1408 Archbishop Arundel rebuilt the Arundel tower, calling it after his own name, and placing in it five new bells. So much for the vicissitudes of the bells in one church, during a period of three hundred years.

J. H. S.

## Stones of the Temple.

### No. XIII. THE WINDOWS.

"I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."—ISA. liv. 12.



R. ACRES and his family had now learnt, from their many conversations with the Vicar on the subject, to take a deep interest in Church architecture, and were ever seeking and finding some new beauties either in the solid building or the ornaments of their own ancient church, which now they looked upon with quite a new feeling of pride and admiration. When, therefore, Mr. Ambrose was a visitor at the Hall, he was not unfrequently called upon to deliver a short drawing-room lecture on some portion of the church or its furniture. "Now, Mr. Ambrose," said the Squire, on one of these occasions, "as we are only a family party this evening, will you kindly give us some more information on our favourite topic of conversation lately? I see the same request is on the lips of all these little people, but they are not so impudent, I suppose, as I am. You will, I hope, find us more profitable pupils than Mr. Dole, to whom you specially addressed your lecture in the church the other day."

"I am not so sure of that; for what I said to him, if it did no more, at least set him thinking, and that is a great point, you know. You see those kind of people, as a rule, never read and never hear any thing really worth reading or hearing about matters of this sort. They are simply taught to believe that all outward form and ceremony in the Services, and all outward *meaning* and *beauty* in the fabric of the Church, are idolatrous and superstitious, and they care to inquire no further than that. Their prejudice is fostered by ignorance, and to lead them to *inquire* is the first step towards inducing conviction. Then how very little our own people generally know about these things, and how seldom comparatively they are prepared with a ready answer with which to meet the objections of persons who are even more ignorant than themselves. This surely ought not to be. If we place beautiful and costly ornaments and furniture in our churches, the poorest person in the parish should be



Ancient Stained Glass in Great Malvern Church.

taught the meaning of them ; and if the Stones of the Temple have each a lesson to teach, the poorest person in the parish ought to know what they say. But I am wandering from my point : our last subject was the *walls* of the church ; what shall we talk about to-day, Constance ?”

“ Oh, I think the *windows* should come next, Mr. Ambrose ; but there are so many different kinds of windows, that, of course, you cannot tell us all that might be said about them.”

“ No, indeed, my dear, I can only tell you a very small part of their history, but still enough, perhaps, to increase the interest you already feel in the subject. First, then, I shall say something about the *stone-work* of the windows ; and what I say about windows applies very much also to the *doors* of a church, only the doors are generally much more richly ornamented. Now there are some very simple rules by which we may commonly know from the windows pretty nearly at what period that particular part of the church was built. You cannot, of course, always tell from any thing still existing at what time the church was *first* built, because often no part whatever of the first church is remaining. The font, from its sheltered position, is the most frequently preserved relic of the original church ; sometimes one doorway alone remains, and sometimes but a single window to mark the earliest date of the church. As I must not puzzle your brains with the hard words employed by persons learned in church building, I do not profess to give you the nice distinctions by which they arrive almost at exact dates. Ours must be a very rapid glance at the whole subject. The two great distinct characters then in church windows, as also in other parts of the building, are the *circular arch* and the *pointed arch*. The former is to be found in churches erected before the year 1150, and the latter since that year ; but of course there are exceptions. The earliest round-headed windows (that the few buildings in which they are found were originally intended as Christian temples, I do not of course affirm) are the *Roman*, and these are easily known, for they are nearly always partly composed of red bricks. Then come the *Saxon* ; these are built of stone, but are quite plain, and generally as rude and rough as the Roman. You know the Romans held possession of our country from the year 50 before

Christ till A.D. 450 ; and then the Saxons held the country till A.D. 1066 ; but it is impossible accurately to fix the dates of most of the churches they built. Next follow the *Norman* ; these are more ornamental, and not so roughly executed, and after the Norman Conquest, when many clever builders and masons came over from Normandy, they were often most beautifully decorated. The figures of persons and animals indeed that are sometimes to be found (but more especially above the doorways) at this time, seem very quaint and curious to us now, and often quite unintelligible, but no doubt they once all had an useful meaning, and were specimens of the highest art of the time ; very many of them are Scripture subjects. Sometimes triangular windows are to be met with of the Saxon and Norman periods, but very rarely. As I said before, some of their stone carvings appear to us to be very quaint and grotesque, and so too the arrangement of their windows was sometimes fanciful ; they seem to have attempted occasionally, as at Crowmarsh, Oxfordshire, to represent the

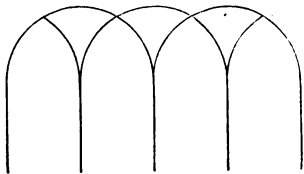


Crowmarsh Church, Oxfordshire.

features of the face, the doorway representing the mouth, and the windows the eyes and nose. The reason why the windows were in some instances so small, we may imagine was because they were not glazed, and it was desirable that to keep out the wind and rain and the winter's cold, they should be only just

large enough to admit the necessary light. I have lately seen an old Norman window which had been long bricked up, in which there had evidently never been any glass. We need not be surprised at this, for even so lately as in the reign of Queen Elizabeth, it was no uncommon thing for the windows in private houses to have no glass in them.

“Now we come to the pointed-headed arches. From about A.D. 1150 to A.D. 1200, which is called the *Transition* period, the two styles were a good deal mixed. People have different opinions as to the origin of these pointed arches. A learned friend of mine has an idea of his own about it, which he calls *the finger theory*. He supposes that all church arches and tracery may be derived from different positions in which the fingers may be placed when the hands are clasped as in prayer, and that from these, first the round, and then the pointed arch was suggested as a fit design to be adopted for a House of Prayer. It is at least an ingenious and a pleasing conception. Some have imagined that the meeting of branches in a grove of trees first gave the idea of the pointed arch. Often, as I have looked down the avenue by Old Wood’s cottage, has the opening at the opposite end reminded me of the eastern window of some splendid cathedral, whilst the long intervening rows of trees, with their branches uniting overhead, has suggested to my mind the pillars and groined roof of the building. Our old heathen forefathers knew well the grand effect of these magnificent temples of nature’s building, when they selected them as the places best adapted for their awful sacrifices, and the worship of their ‘Unknown God.’ But it seems most probable that one style of architecture naturally introduced another, and that the pointed followed naturally from the circular arch. When the builders saw what a beautiful arch was produced by a number of their old circular arches intersecting each other, they gradually introduced the newly discovered pointed arch, and at length finding that it admitted of such a far greater variety of beautiful tracery in the window, they abandoned the old style altogether.





Ancient Stained Glass in Great Malvern Church.

"The first pure style of pointed windows is called the *Early English*<sup>1</sup>, which prevailed from about A.D. 1200 to A.D. 1300. It is often very simple, the plain lancet-shaped window being the most common; it frequently has the same ornaments as the Norman, but its peculiar ornament is a flower, almost round, called the *ball flower*. This was followed, up to about A.D. 1400, by a more graceful flowing style, called the *Decorated* or *Florid*, and it is chiefly to be distinguished by the waving flame-like character of the stone-work in the upper part of the window. Then next we have quite a different style, which is called the *Perpendicular*, so named because you may know it by its upright or perpendicular lines, some of which run up uninterruptedly from the bottom to the top of the window. This style is peculiar to England, and windows of this character are very rarely to be found elsewhere. In the 16th and 17th centuries, the arch of the window gradually becomes depressed, first sinking to the *Tudor* arch, and then losing its pointed character altogether and becoming quite flat; and this introduced what, from its comparative want of beauty, is called the *Debased* style. The windows of this period were usually square-headed, and possessed, like the other parts of the building, little ornament. It prevailed till the middle of the 17th century, and may be considered the second childhood of Church Architecture, and it was certainly far inferior to the first. Succeeding to this period came all those hideous semi-classical erections, most of which, I believe, were built in the reign of Queen Anne, though some were before and some after; and those still more unsightly parodies on Gothic architecture, which were erected at the close of the last and commencement of the present century. In our own day we have far advanced by a complete retrogression, and churches are mostly copies of one or other of the styles I have mentioned. If, however, our present age may boast of a Church architecture of its own, it will undoubtedly be that of those most beautiful brick churches which have been but lately erected, such as All Saints' and St. Alban's, London, and St. James', Oxford."

"You have not told us any thing about the *round* windows, Mr. Ambrose," said Constance; "you know we have a very pretty one in our church."

<sup>1</sup> These styles are now frequently called *first*, *second*, and *third pointed*.

"Yes, I ought to have told you that these circular windows are to be found in all styles of architecture, usually at the west end of the church. They are called rose windows and marigold windows, from their supposed likeness to those flowers; and St. Catherine's windows, from their resemblance to the wheel on which she suffered martyrdom. It is likely that this window was placed in our church because it is dedicated to St. Catherine."

"That leads me to ask," said Mr. Acres, "what *symbolism* there may be in the windows of a church; for in your sermon last Sunday you said that there was a lesson to be learnt from all the speechless stones of the sanctuary."

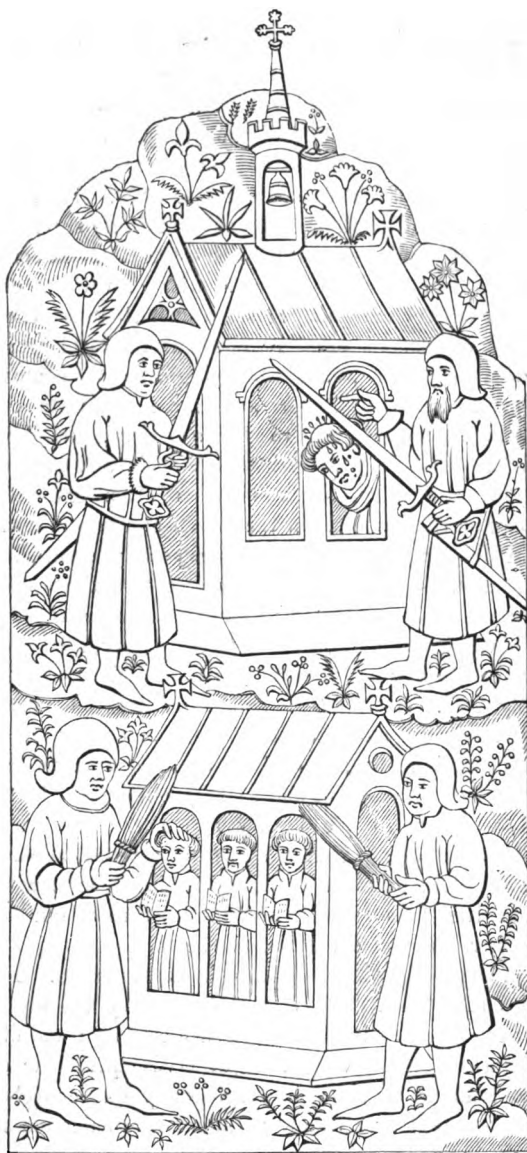
"Yes; and every window in the church should remind us of certain Christian truths. The *light* which they admit should make us think of Him who is the 'Light of the world,' 'a Light to lighten the Gentiles,' 'the Day-spring from on high,' 'the Sun of Righteousness,' 'that lighteth every man that cometh into the world.' The window with its double compartments reminds us of the two natures of Christ; the triple window, and the many triple forms in it, of the Trinity<sup>2</sup>. But it is of course most chiefly in its storied panes that the church window becomes our teacher."

"Certainly; I see that: and, by-the-bye, as I am as ignorant as my children about the history of stained glass, please tell us something about that before we part."

"I will, gladly. As far as we know, stained glass was never used before about the year 850; but when it came into general use, it would appear that no church was considered complete unless every window was furnished with it. At first it probably consisted of rude imitations of old mosaic patterns. Then

<sup>2</sup> "The glass windows in a church are Holy Scriptures, which expel the wind and the rain, that is, all things hurtful, but transmit the light of the True Sun, that is, God, into the hearts of the faithful. These are wider within than without, because the mystical sense is the more ample, and precedeth the literal meaning. Also, by the windows the senses of the body are signified: which ought to be shut to the vanities of this world, and open to receive with all freedom spiritual gifts. By the lattice-work of the windows, we understand the Prophets or other obscure teachers of the Church Militant: in which windows there are often two shafts, signifying the two precepts of charity, or because the Apostles were sent out to preach two and two."—*Durandus on Symbolism*.

figures were introduced, which depended for their general effect upon broad black lines either produced by lead or colour. The old stained glass may always be known by the deep richness of its colours, especially of the blue and ruby. Probably Canterbury Cathedral possesses the earliest and best specimens remaining, the date of which is about A.D. 1120. In the glass of this time you find small medallions containing several figures, the surrounding parts being filled with tracery. Next come small single figures, or groups of figures, with or without canopies, with border tracery and foliage; sometimes there are the shields of founders and benefactors. At about A.D. 1350, larger figures of saints were painted, each occupying a whole compartment of the window, with larger and more elaborate canopies. Now, too, windows began to be *mortuary*, and contained figures of deceased persons, with their shields and banners. In the following century, single subjects often extended over several compartments, or even the whole of the window. Sentences in old English letters were frequently painted, issuing from the mouths of figures (just as we find them on monumental brasses of the same date), and also in various other parts of the window. One colour only, commonly yellow, with black lines to mark the features and dresses, was now, and before this time, frequently used. At this period glass painters fell into a great error by studying more to paint pictures correct in all the lesser and unimportant parts of the drawing, than to produce a pleasing and solemn distant effect; they often lost the effect of a grand accessory to the beauty and harmony of a Gothic temple, in order to gain that of a piece of painted calico. From about A.D. 1600, this art gradually declined, and, with some exceptions, the glass painting and architecture of our churches fell together, the inferior artist of the former being often employed in depicting the debased style of the latter. Immense quantities of stained glass were destroyed by the sacrilegious hands of the Puritans in the seventeenth century; and of course much, from its brittle nature, has otherwise perished; enough, however, remains to show how splendidly our churches were formerly decorated with it, and to afford invaluable aid to those who are now engaged in promoting the happy revival of this noble art. There is just one other point to which I must briefly



A. WAY. del.

D. LAMOTTE & REAUVISSE. sculp.

**Ancient Stained Glass in Great Malvern Church.**

allude—the value of stained glass windows as *historical records*. There can be no objection to windows in some parts of the church (specially those placed over the arches of the nave, which are called *clerestory* windows) being thus employed, though the presence of these subjects in some parts would be most objectionable. There are some most interesting windows of this character still remaining. I have only time to notice some of those in Great Malvern Church<sup>3</sup>. I have brought you some drawings of these windows; they represent some events in the life of St. Werstan, who was martyred in a small chapel near to the spot where these windows are. This glass preserves the only ancient record we have of this saint. In the first pane you see there is a representation of Werstan himself; the hills at the back, with the flowers and ferns upon them, probably represent the Malvern hills; and the painting above, the plot of ground on which his church was built, the key having reference either to the material fabric or the spiritual efficacy of its sacred services, and the four corner stones, held by four angels, each with three fingers raised in the attitude of blessing in the name of the Trinity, are doubtless intended to indicate the favour of Heaven on his pious work. In the next pane the figure and hills are repeated, and above is a representation of the different ceremonies attending the consecration of the completed church. In the third pane you see the hills, with their flowers and ferns, cover the whole background; in the lower part, the now regular services of St. Werstan's little church appear to be represented by three choristers; and standing near them are two persons who are probably their instructors. The upper part represents the martyrdom of the Saint in his own chapel. The stained glass in Great Malvern Church contains other historical records, but we have no time to notice them."

" . . . Sometimes thoughts proud and wild  
Have risen, till I saw the sunbeams steal  
Through painted glass at evensong, and weave  
Their threefold tints upon the marble near,  
Faith, Prayer, and Love, the spirit of a child!"—*F. W. F.*


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<sup>3</sup> We are much indebted to the courtesy of the Editor of *The Penny Post* for the use of the engravings of the stained glass in Malvern Church.

## Our Churchyards.

“Libera Fortunæ mors est : capit omnia tellus

Quæ genuit : cœlo tagitur, qui non habet urnam.”—*Lucan.*

TRANGE things may be seen even here in sober England, in this land of canny shopkeepers and of true bucolic husbandmen ; and not only in the far East or the far West. For is it not, as I have long felt, a strange thing, yea, “passing strange,” that where, in this quiet land of thought and moderation and religion, we might most expect to find the tokens and signs of care and reverence and holy love, we do, oftentimes, find them least ?

I am going to write a few sentences about “God’s Acre,” that last resting-place of our dead ones, the dead in Christ. Surely then, in those quiet and set-apart places, the home of so many sad and tender associations, you will always find those pleasant signs and tokens of care and reverence and holy love ! Were I now writing, as once I did, a quarter of a century earlier, on this subject, I should be compelled to say, “you will scarcely ever find them ;” but my answer now may be, “sometimes you will find them ;” soon I might be able to reply, “you will very frequently find them ;” then, a few years later, when I am laid in one of them, “you will almost always find them.” But whence is it that one has not always found those signs and tokens in those sacred spots ? Let me reply by asking whence was that state of things which prevailed forty years ago in the *interiors* of almost all our cathedrals and churches, not only around them ? whence the misery which the wood and the stone, painted and whitewashed, then expressed ? whence the green mould and the squalor ? whence the iron mould and the western gallery drawl ? and whence the deep indignity inflicted on those fine old Norman or Early English fonts ? But these things have, happily, passed ; and that which we now deplore in our churchyards will pass too ; and to hasten its passage to a place where all things are forgotten, these lines are written. For while it is certainly strange that such things should have been, it would be tenfold stranger were they to continue ; for

the true revival of this day must reach, and is reaching, even to the home of the dead. I wish to point out here how readily a new and cheering aspect may be given every where to these last resting-places of those who have gone from us. And when we attempt to describe this, it is remarkable how little is really needed to render our *country* churchyards, at least, what they should be; in cities and populous places the difficulty is greater, but in the 10,000 village churchyards of the land we might easily bring about the change which we desire. What is that change? It will affect the turf and graves of our churchyards, the walks, the fences, the entrance gates, the tombstones, and other memorials.

During a large portion of the year the turf and graves may be kept in good order with very little trouble, the rooting-up of those plagues of all churchyards, nettles, being almost all that is required; but during the spring and summer a frequent use of scythe and shears will be needed also, almost weekly at one period of the year. I have often thought that this trouble might be shared by several, and would well repay all—all at least who care to see a churchyard in a seemly and becoming state. In some cases, where there are no flowers or shrubs to beautify the sacred spot, sheep may be admitted occasionally for short periods. Where the graves are marked by green mounds the trouble will be greater.

As to the walks, if they are once nicely marked out and gravelled, it is a labour which need seldom be repeated: some weeding now and then only will be required; and nicely kept walks alone add very much to the appearance of any churchyard.

The fences of a churchyard are very important. As a country clergyman, fond of all rural sights, I cannot say a word in disparagement of a good hedge, well cropped. I prefer it infinitely in appearance to a red-brick wall, or to posts and rails; a stone wall, ivy clad, is perhaps best of all. Important iron railings, tall and dark, can only be had in towns and wealthier places, and are only needed where there is a large population; and there only does one wish to see them.

The churchyard gates are often neglected, and nothing more than mere miserable wickets, which refuse to fasten; but the

Lych Gate, or gate of the dead, is fast re-occupying its place, and is both appropriate and useful. These may be erected for moderate sums, and always, when of good type, add a dignity to the churchyard, and seem to say, "This is no common field, here the soil is sacred, here are sown seeds for the Resurrection; this is the field of God." If a Lych Gate cannot be set up, a wicket of good design and good material will in some sort mark the sacred spot.

As to tombstones and other memorials, in nothing, perhaps, is the revival of good taste and good feeling in the present day more marked than in these tributes to the memory of those whom we have loved and lost. Those ghastly memorials of 50 or 100 years ago are certainly suggestive of a curious train of thought. Let us hope they may soon decay and perish; I feel sure they will never be repeated. What a gloom, what an earthliness, what an emptiness, what an exceeding ugliness there is about them! What sums of money have been expended on them! and now you cannot pass them without feeling a great wish that they were any where else, and a great desire to remove them.

On churchyard memorials I do not purpose to write now; this has more than once been well done of late. Only let me remark, that they who, not desiring the "urna" of my motto, are content with "cælum," that the blue vault of Heaven should cover their graves,—content to think that "bright morning sunbeams kiss the spot,"—may now feel assured that, when there at length they rest, readily may be procured memorials to place at the heads of their graves which will, to say the least, not tell of heathendom, which will not be frightful nor unbecoming.

Let me offer a suggestion how we may best arrange for the due care and adorning of our churchyards. First and foremost, of course, the Incumbent must feel desirous about this; if he does not, in many cases, no one else will; but if he does, as I think in all cases he ought to do, in few cases perhaps would there be much difficulty in an agreement with the churchwardens, by which a small sum should be forthcoming from them to meet an equal sum on his part; and the sum need only be small: £1 per annum in many cases, 30s. in others would

suffice ; and then no longer would neglect and desolation reign any where around the Sanctuaries of God, then would disappear the waving heads of docks and mallows, then long rank grasses, luxuriant briars, and nodding nettles would never be seen.

But some would desire more than this ; and so where there was yet a stronger feeling and a greater wish to see the churchyard, not the most dank and desolate spot, but the prettiest and pleasantest spot in the whole parish, there you might behold trees of the arbor vitæ, the cypress, and the Irish yew scattered here and there, with firs in the hedgerows or boundary fences, and perhaps also wooden baskets or boxes by the sides of the walks, filled in summer with the fuchsia or scarlet geranium, in winter with barbery or box ; clumps of snowdrops or primroses might also be planted, since flowers may fitly spring up, bloom and fade away in a spot which is meant to tell us of death and of a resurrection. Shrubs and flowers on and near the graves, so universal in Wales, show a kindly feeling for the memory of those whose bodies rest beneath them, seem to say that they are not altogether forgotten, and are surely far to be preferred to those enormous and frightful masses of brick and stone which sometimes so disfigure our churchyards.

“ I never can see a churchyard old,  
 With its mossy stones and mounds,  
 And green trees weeping the unforget  
 That rest in its hallow'd bounds ;  
 I never can see the old churchyard  
 But I breathe to God a prayer,  
 That sleep as I may in this fever'd life,  
 I may rest when I slumber there.

“ Oh ! bury me, then, in the green churchyard,  
 As my old forefathers rest,  
 Nor lay me in cold necropolis,  
 'Mid many a grave unblest :  
 I would sleep where the church bells aye ring out,  
 I would rise by the House of Prayer,  
 And feel me a moment at home on earth,  
 For the Christian's home is there <sup>1</sup>.”

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<sup>1</sup> From *Christian Ballads*.

How eloquent a teacher is a cemetery, or sleeping-place of the dead, suited to be! Why is it not always so? Why should not all our churchyards fill us, as we enter them, with a feeling of awe, solemnity, and veneration; those at least in country places, the last resting-places of the rural peasantry, where

“The rude forefathers of the hamlet sleep?”

It may be well to mention that “a parish churchyard is, for all the purposes of interment, common parish property. Every parishioner has a right to interment in it, and no one can legally alienate or appropriate any portion of it to his private use. The interment of strangers, and the erection of sepulchral memorials, depend on the consent of the Incumbent, whose freehold the churchyard is, and who is, therefore, a party concerned in both these cases. But it is not a freehold of inheritance; it is a mere life estate, which terminates with his incumbency.”

All will allow that the cemeteries of the dead should be full of tender, impressive, and holy lessons for the living, ere they “begin the travel of eternity.” This is beautifully expressed in two exquisite stanzas, rejected by Gray from his *Elegy*:—

“Hark! how the sacred calm, that breathes around,  
Bids every fierce tumultuous passion cease;  
In still small accents whispering from the ground  
A grateful earnest of eternal peace.”

“Here scatter’d oft, the earliest of the year,  
By hands unseen, are showers of violets found;  
The redbreast loves to build and warble here,  
And little footsteps lightly print the ground.”

H. T. H.

### Church of St. Mary and All Saints, Brixworth.



HIS venerable church, which has an historical authority, in the testimony of Hugo the Monk, as recorded by Dugdale in his “*Monasticon*,” for its origin in the latter part of the seventh century, and this testimony well corroborated by a succession of every style of architecture since imposed upon the

building—the Later Saxon, Norman, Transition, Early English, Decorated, and Tudor—has been re-opened, after a thorough restoration. For nearly forty years it had attracted the attention of the indefatigable Britten, and, through him and Miss Baker, of the accurate Rickman, chiefly on account of the Roman bricks so conspicuous in the formation of its semi-circular arches. But no conjecture was formed of the original extent or nature of the building till the present Vicar entered upon the living. He soon formed the opinion that the existing nave was part of a Basilican structure, and that he should discover the foundations of an eastern apse of side aisles, and a triumphal arch between the choir and nave. By successive excavations, and the removal of large embankments of earth, he succeeded—first in laying open the semicircular wall of the crypt, upon which the eastern apse was built, with the arched descent and steps from the east end of the choir; then the narrow aisles, north and south, with their apsidal terminations east and west; and finally the bases of the original piers of the triumphal arch, with its lateral walls across the church. Mr. Watkins then saw the possibility of restoring the church to its original form and dimensions, and, at the same time, of preserving all the original Saxon work still remaining, and of retaining a specimen of every successive insertion. This is now accomplished, with the exception of the aisles, and for them the difficulties are all removed and the plans made easy.

The restoration of this church, regarded from the antiquarian point of view, is certainly one of the most interesting works that has been accomplished in the present church-restoring age. Viewed from a higher point it is no less interesting, for the moral and religious influence upon the inhabitants, of a church so changed from decay and disorder to beauty and fitness, cannot be over-estimated. Previous to its recent restoration, the church was one of the most dilapidated and ill arranged in the whole country. We are accustomed to speak of the pews in some churches as *pens*, as *boxes*, as *drawing-rooms*, but really in Brixworth Church there were great pews which might almost be called *houses*, and there were small pews which might be termed *hovels*. The Vicar has long had the restoration of this church in contemplation, and we rejoice that he has been spared to

witness the satisfactory completion of so much of the work he has had at heart. The architects have been Messrs. Slater and Smith. There has been obtained, by the rearrangement of the seats and the occupation of waste space, additional accommodation for 267 persons. The eastern apse of the nave is polygonal without and semicircular within. Attached to the square tower is a semicircular tower, looped for archery, built by the Saxons of the ninth century to defend the church against the incursions of the Danes. The square tower and steeple are of later date.

The total cost of this restoration has been £2,300. The Incorporated Church Building Society for England and Wales contributed towards the work to the utmost extent that the reduced state of its funds would allow.

W. F.

## The Church on the Ocean.

ST. ANDREW'S MISSION.



AMONG the different classes of society which the Church is intended to influence, there is perhaps not one more difficult to reach, and yet more interesting, than that which comprises *the toilers of the sea*.

It was on the sea-shore that our Divine Head first called the Galilean fishermen to follow Him, that He might make them "fishers of men." It was in a ship that He wrought that glorious miracle, from which He drew the beautiful lesson which was to encourage His disciples in their task of catching men in the great spiritual net; and a ship, riding on the restless and turbulent waves of the ocean, has ever been regarded as a type of the Church Catholic, who rides above the waves of this troublesome world, till she shall gain at last the haven of eternal rest.

Now, if we desire that our Church should labour faithfully and successfully among our sailors and those who tread the rough seas, it is clear that under the present state of things she must exercise her influence mainly from our seaports. So few,

if any, of our merchant and emigrant vessels are supplied with chaplains, that the work must be done immediately before and after the voyage. In some of our ports Missions to seamen have been established; and it is to St. Andrew's Waterside Mission, at Gravesend, that we would now direct the attention of our readers.

Some account of this institution was given in our impression of January last; and since that time considerable progress has been made. A curate has been appointed to the Church of Holy Trinity, Milton next Gravesend, and his time is devoted in a great measure to St. Andrew's Mission.

From the first of December, 1865, to the thirtieth of June in the present year, 569 visits were paid by one or other of the chaplains to vessels lying off Gravesend. In many instances Divine Service was performed, and words of exhortation, warning, or encouragement were given; while, on almost all occasions, Bibles, tracts, and books of various kinds were distributed. In the case of emigrant ships classes for instruction were organized when practicable, the voluntary services of some one on board being secured to carry them on during the voyage. We should mention that a register of addresses is kept at the Mission-house of those emigrants and sailors who wish to keep up communication with their families and friends, but are prevented from doing so by having no fixed address. The object of this is the keeping up of home connexions.

One important feature of the Mission is the opening of an extensive library for circulation among the sailors. When there is no library on board an outward-bound vessel, the captain is almost always glad to accept the loan of a box of books, to be returned when an opportunity occurs. By this means a fund of reading, both religious and secular, is provided for crew and passengers, who receive it always most thankfully. Many hundreds of volumes, new and second-hand, have kindly been sent in for this purpose by private individuals, as well as grants from several Societies. Nearly a thousand volumes are now afloat bearing the Mission stamp; but the stock is getting very low, and further contributions are greatly in requisition.

Let us give two or three instances of the work which has been effected.

An emigrant ship, carrying upwards of 400 passengers, sailed from Gravesend last spring. Both the chaplains visited her. They held a service, which was well attended; baptized twelve children of various ages, distributed a large number of Bibles, &c.; and finally organized schools for the children, granting slates and other requisite materials. During the time that cholera was raging, a vessel with about 400 emigrants lay in the port several days. There were many cases of sickness on board, and one death from cholera. Here was a grand field for the labours of the Mission; for the panic with which many were seized made them the more ready to accept its ministrations. The chaplain spent some hours in this ship on four successive days; ministered specially to the sick; held a service, to which the people flocked in so great numbers, that the poop and the main deck were crowded by an orderly and devout congregation; and he at last bid them God-speed amid repeated expressions of heartfelt gratitude.

The ill-fated vessels "London" and "Spirit of the Ocean" were visited before leaving Gravesend.

An interesting circumstance occurred on board a ship moored off the pier. The chaplain was in the fore-castle talking with the crew, who seemed inclined to turn his words into ridicule, when a youngster issued forth from a dark corner, and stood in silence before him. The lad proved to be an old night-school boy, who had given great trouble to his teachers by his idle and mischievous propensities. After listening attentively to a few words of advice, he thankfully accepted books and tracts, promising to make good use of them. Young as he was, this boy had learned to brave the smiles of his companions, and was not ashamed to acknowledge his obligations to a minister of God's Word.

It is too frequently the case that Divine Service is never held on board from one week's end to another, the cause being attributable to a want of moral courage on the part of the officers, and irreligion or carelessness on the part of the crew. As the due observance of the Lord's Day is one end which St. Andrew's Mission is desirous of promoting, the clergy endeavour to smooth the difficulties, by exhorting those in command to be fearless in the cause of religion, and raising up

in the minds of the men a desire for the Church's sacred offices.

To show the need that there is to supply vessels with Bibles, Prayer Books, &c., several sailors remarked one day that they had frequently sailed in ships where there was no Bible among the crew. The mate of another vessel stated that he had never found a library on board any ship; another man, somewhat advanced in years, said that through his life he had not once seen a clergyman on board. But there is reason to hope that while Missions, such as the one we are advocating, continue to labour steadily and faithfully, complaints like these will become more and more rare. The Church, stretching forth her hands to those who are leaving their native shores, will be yet doing her silent work among them as they sail across the wide ocean.

Perhaps there are few of our readers who are fully aware of the amount of temptation to which their seafaring brethren are exposed; otherwise there would be little need to appeal for their sympathy with an institution whose object is the moral and religious improvement of this class of men. Besides the bad influences which are too frequently at work afloat, there are the many temptations to vice during the leisure time on shore. As it was once remarked by the late Lord Palmerston, "A sailor when he comes to port cannot probably go to the seat of his family; he must remain in the port where he has landed, and in that port he is exposed to every temptation." To crown all, there is that frightful system—the crimpage—by which sailors are drawn into all kinds of wickedness by unprincipled mercenaries, who take advantage of their ignorance or moral cowardice to allure them into dens of iniquity, and rob them of every farthing they possess.

Our Church has it in her power to assist much to root out so disgraceful a system; and she ought to strive in all faithfulness to do it speedily. This, again, is one of the evils which St. Andrew's Mission desires to remedy. Various useful schemes are projected, which are yet in abeyance for want of means.

We would entreat our readers to consider the claim which the British sailor has upon the British public, and his yet higher claim upon those of his countrymen who profess the

name of Christ; and to make the most of this opportunity of rendering him an invaluable service.

We *might* report of the progress made by the Mission on shore; but it was our purpose in the present paper to limit our attention to its influence on the sailors. We may state, however, that Easter offerings have this year been made of kneeling cushions for the altar-rails and a stool for the prayer-desk (all in needlework), also an altar cloth and some illuminated texts.

E. L.

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#### THAMES CHURCH MISSION.

THIS Society was established in the year 1844, to minister to the spiritual necessities of the vast fluctuating population of the Thames, consisting of seamen, yachtmen, bargemen, steamboat and fishermen, &c. It has a sailing vessel, fitted up as a chapel, in which Divine Service is held twice on Sunday, and on two weekday evenings. Services are also held on board emigrant, troop, passenger, screw collier, and other shipping; also in former years in male and female convict ships. Bibles, Testaments, and Prayer Books are sold at reduced prices, and tracts distributed. A chaplain, three missionaries, a master, who is also a Scripture Reader, four seamen colporteurs and visitors, and one boy, constitute the working staff. Much blessing has crowned its labours, and the journals of the Mission are replete with interesting incidents connected with the ministrations of the chaplain, the visitation of the agents, and the reading of the Scriptures and tracts. The field of operation extends from London Bridge to the "Hope" below Gravesend.

The seafaring life is exposed to many and great dangers; "we get our bread with the peril of our lives" (Lam. v. 9), is too true of the mariner's employment. This must be the case when there is only a plank of timber between a man and death; when shoals and rocks, sudden gusts and furious tempests, leaks in the bottom, fire in the hold, and the monsters of the deep on the watch for the man that falls overboard while busy upon his craft above deck, beset the sailor's life.

The "perils of the sea," which strengthened the faith of the

Apostle Paul, have been instrumental in turning many from a life of sin ; surely then the Church should stretch out to such a helping hand.

In the course of three months, May, June, and July, the chaplain and agents of this Association visited 2,627 ships, sold or distributed 1,092 copies of the Bible and New Testament, 200 Prayer Books, and 10,000 Tracts ; they moreover assisted at 4,990 special services for seamen, besides visiting many thousands individually.

G. G. C.

### Unity.



HERE is no more forcible symbol of that unity which should bind together the spiritual fabric of the Christian Church than the *firmly cemented stones* of its material structure. The emblem is one continually employed in Holy Scripture<sup>1</sup>. As the dead walls of the sanctuary "fitly framed together" grow into a "Holy Temple to the Lord," so ought the spiritual body, the members of Christ's Church, to be "as lively stones built up a spiritual house." We find, moreover, in the sacred writings, that occasionally, in order to intensify the force and beauty of this symbol, not the compact building, but the still more solid unity of a *Single Stone* is the figure employed. The single stone pillar set up by Jacob to mark "the House of God," was a type of God's Church on earth. Our blessed Lord, regarded as the centre of the Church's unity, is styled "the *Head Stone* of the corner." The Church itself, in respect of that unity which, according to the promise of its Divine Head, shall never altogether forsake it, and leave it at the mercy of its foes, is called a *rock*—"Upon this *rock*<sup>2</sup> I will build My Church, and the gates of hell shall never prevail against it." Simon (in reference specially, we may suppose, to that unity of the Church,

<sup>1</sup> Gen. xxviii. 18. 1 Sam. vii. 12. Psalm cxviii. 2. St. Matt. xxi. 42. St. Luke xx. 17. St. John i. 42. 1 St. Peter ii. 7.

<sup>2</sup> Whether spoken of our Lord Himself (who is elsewhere called a "Rock") or of St. Peter, or of the profession of faith made by St. Peter, the meaning of the symbol would be the same.

as a preserver of which he was just entering upon his Apostleship) was called by our Lord "Cephas (or Peter), which is by interpretation, *a stone*."

But, alas! there is a dark side to this fair picture. See yonder stately pile, lovely even in its sad decay. Ages ago, when men counted their tens where now they tell their thousands, that costly church was reared in all its holy beauty, a fit temple for the worship of our God. What is it now? Internally it is the meanest and most neglected house in the parish, externally its walls are rent and seamed by the hand of time; "its carved work is broken down with the axes and hammers" of the spoiler and the fanatic. See yonder band of men and women, all professing to be *Christians*: ages ago they learnt, as one of the first duties of their religion, to "love as brethren," to "be all of one mind," and to have "no divisions." Those who looked upon them, exclaimed, "See how these Christians love." What do we now see and hear? Discord, heresy, division, anger, envy, evil-speaking!

The likeness is all too true. The dilapidated fane too faithfully portrays the broken unity. Many, alas! is the spot where of the Temple of peace and concord scarcely is there left one stone upon another.

"Of all the hindrances which the Church encounters in its mission, our religious differences are the sorest. They disorganize its forces; they impede and neutralize its efforts. They cause the inquirer to stumble, and the enemy to blaspheme. And though it has been alleged by some, that separation is no evil, that it even fosters a wholesome emulation, and a spurious charity goes so far as to demand that we should not pray against it, that the word schism should be expunged from our Liturgy, are not 'variances' and 'emulations' enumerated in the Bible among the works of the flesh? And the unity which so many in our day deem both unattainable and undesirable, is it not the subject of the Apostle's exhortation, and even of the prayers of the Son of God? Still it is asserted that Dissent has become rooted in our land. It is designated by a recent writer (Isaac Taylor, 'The Liturgy and Dissenters') as 'a national institution.' We are even told that numerically it rivals the Establishment; while recent events have disclosed

both its political power and its sectarian animosity. Its demand is not now for toleration, but for ascendance. It has its political league, and its parliamentary tactics, and its confederation of sects, and its agency—active, unscrupulous, and ubiquitous. Its language may be somewhat ambiguous, but its objects are no longer disguised. In its present vocabulary, right of private judgment means resistance to authority; freedom of conscience, dictation to the consciences of others; liberation of religion, the subversion of the National Church and the confiscation of Ecclesiastical property.

“Such is the character and tendency of Dissent as a system\*.”

An earnest appeal for the restoration of Christian unity is,—as we have shown,—strictly in harmony with a publication devoted to the promotion of the maintenance of the fabrics of our churches and an increase of their number.

Not only for the sake of those within the fold of the Church, but of those also beyond its pale, would we say, “Build thou the walls of Jerusalem, repair her waste places.” “It must needs be that offences come, but woe be to that man by whom the offence cometh.” “Whoso removeth stones shall be hurt therewith.” Those who undermine the foundations and loosen the stones of the building, may seem to imperil the whole fabric, but they are really imperilling their own lives eternal, for though that house may be shaken, it shall never fall, “for it is founded upon a *rock* ;” but to those who would mar the unity of His Church, Christ speaks as He did of old: “What is this then that is written, the stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.” Though, however, the greater danger lies with the enemies of the Church, yet the injury lies deep in the Church itself. If it is true that unity is strength, it is no less true that discord is weakness. The Church is thus seriously enfeebled in the great work she has to do, though her own life is no way imperilled. Let us then seriously lay to heart the great dangers we are in by our unhappy divisions. Let us help on, as God gives us the power, every effort now being made

\* Archdeacon Sandford's Bampton Lectures, pp. 70—73.

by many institutions of our country<sup>4</sup>, to gather up again into one unbroken chain the severed links of the Church's unity. Let us say, not in the pride of Ephraim, but in all Christian humility and hope, "The bricks are fallen down, but we will build with hewn stones."

G. C.

### Chichester Cathedral.



ON Thursday, the 28th of June, the cap-stone was laid upon the spire of *Chichester Cathedral*, and the Dean and Chapter may be congratulated for having accomplished in five years what occupied our ancestors during two centuries. With the exception of an occasional thunderstorm, the day was brilliant. At ten o'clock all the children of the charity schools went in procession to the cathedral; having tendered a request through their parents to contribute a penny apiece to the works of the cathedral. The Dean delivered to them a short address, occupying about seven minutes. They sang the 100th Psalm after service with great effect, and were afterwards regaled in the cloisters with tea and buns. At half-past one a procession was formed at the Council-chamber. The Executive Committee, headed by the Duke of Richmond, chairman, who was supported by Lord Henry Lennox and John Abel Smith, Esq., members

<sup>4</sup> More than one excellent Society is engaged in a glorious effort to promote, by means of united prayer and united action, the unity of all the various Churches of Christendom. Many are the Associations established for strengthening unity in our own branch of the Christian Church. Unhappily in our days such Societies have to stand continually on the *defensive*. Such a Society is the "Church Institution," founded by the late Mr. Henry Hoare, for the special object of establishing a defensive alliance to protect the Church against those who are ever aiming to break the strength of her internal unity, by encouraging political dissension among her members, and to weaken the power of her external influence, by robbing her of her national character. We who believe that *kings should be the nursing fathers, and queens the nursing mothers* of the Church, commend this Society to the support of our readers. Information respecting it may be obtained from the Secretary, at 4, Trafalgar-square, London, W.C.

for the city, were preceded by the band of the 31st Regiment. The Mayor and Corporation of Chichester, attended by the Mayor of Brighton, followed in their robes of office. Next to the Corporation came the Bishop and clergy of the diocese, the Chaplain of the Bishop, the Rev. W. B. Churton, carrying the pastoral staff lately presented to his lordship. The Dean and Chapter, preceded by their vergers, were followed by the Militia, the Volunteers, &c. A platform was raised in front of the north side of the cathedral for the Committee and the Dean and Chapter, which was surrounded by a dense mob who had come in from the surrounding districts. The thunder seemed to receive them with a royal salute, and a few drops of rain began to fall, but this did not interfere with the proceedings. The clerk of the works was soon seen standing on the cap-stone and waving his hat. The Duke of Richmond from the platform gave the word of command, and the weathercock was seen hoisted from the ground by a rope. The shouts of the mob when they saw the old weathercock, which had been preserved intact after the fall of the spire, rising to his ancient perch, showed the interest taken by the "south Saxons" in their noble cathedral, and many of the old people were seen to be shedding tears. One old woman seized the Duke of Richmond's hand and exclaimed, "God be praised that I have lived to see this day. God save your Grace, and don't ye go to Ireland." When the weathercock was fixed the National Anthem was played; the guns from the campanile fired; the bells struck up a merry peal; the people shouted. Meantime the members of the cathedral had passed into that portion of the nave which has remained uninjured, and there they received the Bishop and clergy and the various processions, when the Dettingen *Te Deum* was sung with wonderful effect, the choir having, of course, been enlarged for the occasion. It is remarkable that the Dettingen *Te Deum* is the only *Te Deum* arranged for the Church of England to be sung, except as part of the morning service; and judiciously abbreviated, the performance of it had a brilliant effect.—*The Guardian*.

## On the Decoration of Churches.

**I**F we say, that God is not the better for a rich house, or a costly service, we may also remember that neither are we the better for rich clothes; and the sheep will keep us as modest, as warm, and as clean, as the silkworm; and a gold chain, or a caskenet of pearl, does no more contribute to our happiness than it does to the service of religion. For if we reply, that they help to the esteem and reputation of our persons, and the distinction of them from the vulgar, from the servants of the lot of Issachar, and add reverence and veneration to us; how great a shame is it, if we study by great expenses to get reputation and accidental advantages to ourselves, and not by the same means to purchase reverence and esteem to religion! since we see that religion, amongst persons of ordinary understandings, receives as much external and accidental advantages, by the accession of exterior ornaments and accommodation, as we ourselves can by rich clothes, and garments of wealth, ceremony, and distinction. And as in princes' courts the reverence to princes is quickened and increased by an outward state and glory, so also it is in the service of God.—*Bishop Jeremy Taylor.*

## New Churches, and Churches Restored or Enlarged. England.

### NEW CHURCHES.

\* \* \* *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

\* *St. James, Arnside.*—Dioc., Carlisle. Archt., Mr. Thompson. Style, Early English. Plan: nave, chancel, and N. transept. Accom., 220; free seats, 170. Cost, £1,000. Grant, £45. The inhabitants of this District, which has lately greatly increased, are situated 2½ miles from their parish church of Beetham. Consecrated July 5, 1866.

\* *St. Mark's, Bebington.*—Dioc., Chester. Archt., Mr. E. Haycock. Style, Early Decorated. Plan: nave, N. and S. aisles, chancel, vestry, and bell turret. Accom., 555, all free. Cost, £2,600. Grant, £150. The church is built for a population of 2,000. Consecrated May 30, 1866.

\* *Holy Innocents, Brancepeth.*—Dioc., Durham. Archt., Mr. C. H.

Fowler. Style, First Pointed. Plan: nave, chancel, vestry, and organ chamber. Accom., 343, all free. Cost, £1,470. The greatly increased population of this District were separated from their parish church by the river Weir, often impassable in winter. Consecrated May 22, 1866. Grant, £100.

\* *St. Andrew's, Derby*.—Dioc., Lichfield. Archt., Mr. G. G. Scott. Style, Early English. Accom., 1,000, all free. Cost, £12,000. Grant, £500. Erected chiefly at the cost of several shareholders of the Midland Railway Company. Consecrated May 10, 1866.

*Fonthill Gifford*.—Dioc., Salisbury. Archt., Mr. T. H. Wyatt. Style, Early English. Cost, £6,500. Erected by the Marquis of Westminster. Consecrated May 31, 1866.

*St. Luke's, Maidenhead*.—Dioc., Oxford. Archt., Mr. G. R. Clarke. Accom., 450. Cost, £3,500. The church is as yet unfinished; when completed it will contain 900 persons. Consecrated August 23, 1866.

\* *St. Peter's, Mathon*.—Dioc., Worcester. Archt., Mr. G. E. Street. Accom., 409; free seats, 309. Cost, £2,000. Grant, £150. Erected for a population of 700, who live two miles from the parish church. Consecrated June 29, 1866.

\* *Prickwillow*.—Dioc., Ely. Consecrated May 29, 1866. Grant, £80.

\* *St. Chad's, Romily*.—Dioc., Chester. Archt., Mr. J. M. Taylor. Plan: nave, N. and S. aisles, chancel, and tower. Accom., 600. Cost, £3,500. The site has been presented by Mr. L. Heyworth; and the stained glass by Mr. Wright. Consecrated April 14, 1866. Grant, £150.

*Shortwood*.—Dioc., Gloucester and Bristol. Archt., Mr. Clissold. Accom., 200. Cost, £900. Consecrated May 26, 1866.

\* *St. Philip's, Sydenham*.—Dioc., London. Archt., Mr. E. Nash. Accom., 703; free seats, 400. Cost, £6,350. Consecrated March 25, 1866. Grant, £350.

\* *St. Paul's, Symondsburly*.—Dioc., Salisbury. Consecrated April 25, 1866. Grant, £200.

## CHURCHES RESTORED OR ENLARGED.

\* *Holy Trinity, Ashby-de-la-Zouch*.—Dioc., Peterborough. Archt., Mr. J. P. St. Aubyn. A new chancel has been added, and the church reseated and decorated. Reopened Sept. 5, 1866. Grant, £20.

*St. James', Brighton*.—Dioc., Chichester. Church repaired and decorated. Reopened Sept. 2, 1866.

\* *St. James', Cowley*.—Dioc., Oxford. Archt., Mr. G. E. Street. Church restored and decorated. Cost, £1,800. Grant, £45.

\* *St. Clement and St. Mary, Clavering*.—Dioc., Rochester. Archt., Mr. J. C. Clarke. Cost, £1,000. General restoration. Grant, £45.

\* *St. Edmund's, Emneth*.—Dioc., Ely. Archts., Messrs. Christian and Smith. Church enlarged and repaired. Cost, £2,020. Reopened April 6, 1866. Grant, £60.

*Frome*.—Dioc., Bath and Wells. This church, though not completed, has been reopened; about £12,000 having been expended on its restoration. Reopened June 23, 1866.

*Great Holland*.—Dioc., Rochester. Archt., Mr. A. W. Blomfield. In-

creased accom., 50. Cost, £2,200. The church, excepting the tower, has been rebuilt. Reopened May 25, 1866.

*London, St. Michael's, College Hill.*—Dioc., London. Archt., Mr. W. Butterfield. Refitted, repaired, and decorated. Reopened July 8, 1866.

\* *London, St. Peter's, Wellclose Square.*—Dioc., London. Accom., 600. Cost, £6,500. This church takes the place of a temporary chapel which has for some time been used in connexion with the St. George's Mission. Grant, £150.

*Oakley.*—Dioc., Rochester. Repaired and restored, and partly rebuilt, at the cost of the Governors of Christ's Hospital. Reopened May 25, 1866.

*St. Peter's, Over Wallop.*—Dioc., Winchester. Archt., Mr. Pearson. Entire internal reconstruction. Reopened June 29, 1866.

\* *Pangbourne.*—Dioc., Oxford. Archt., Mr. Woodman. Cost, £2,700. Enlarged and completely rebuilt. Re-dedicated June 22, 1866. Grant, £45.

*All Saints, Postwick.*—Dioc., Norwich. Archt., Mr. A. W. Morant. Church enlarged, and refitted and repaired throughout. Reopened July 24, 1866.

\* *Rotherfield Grays.*—Dioc., Oxford. Archt., Mr. Woodman. Increased accom., 100, all free. Church restored and re-arranged. Cost, £1,400. Previous to restoration, "only ten mouldy pews under the gallery for the poor." Grant, £20.

*St. George's, Seaton.*—Dioc., Exeter. Archt., Mr. Ashworth. Church repaired and partly restored. Reopened July 5, 1866.

\* *Parish Church, Selsey.*—Dioc., Chichester. Archt., Mr. St. Aubyn. Church entirely rebuilt on a new site. Grant, £75.

*Sherfield.*—Dioc., Winchester. New chancel, aisle, and general repair and restoration. Cost, £1,500. Reopened June 17, 1866.

*Parish Church, South Ockendon.*—Dioc., Rochester. Rebuilt at a cost of £3,000, by Mr. Benyon, M.P. Reopened May 11, 1866.

*St. Laurence, Tool Baldon.*—Dioc., Oxford. Archt., Mr. Woodyer. Completely restored. Reopened May 17, 1866.

\* *St. Nicholas, Tillingham.*—Dioc., Rochester. Archt., Mr. F. Chancellor. Additional accom., 60, all free. Cost, £828. Enlarged and restored. Reopened May 8, 1866. Grant, £40.

*Walton.*—Dioc., Bath and Wells. Partly rebuilt and restored. Reopened May 10, 1866.

\* *St. Helen's, Wheathampstead.*—Dioc., Rochester. Archt., Mr. E. Browning. Restored and decorated. Cost, £3,500. Reopened April 24, 1866. Grant, £50.

#### TEMPORARY CHURCH.

*St. Matthew's, Upper Clapton.*—Dioc., London. An Iron Church. Accom., 600. Cost, £890. Builders, Messrs. Tupper and Son. Dedicated August 1, 1866.

### Wales.

#### CHURCHES RESTORED OR ENLARGED.

\* *St. Hensaw, Henfynyw.*—Dioc., St. David's. Archt., Mr. J. R.

Withers. Much of the church has been rebuilt. Cost, £600. Reopened June 21, 1866. Grant, £100.

\* *Christ Church, Pontblyddyn*. — Dioc., St. Asaph. Archts., Messrs. Floyd and Williams. The church has been restored and enlarged to meet the great increase of the population, owing to the discovery of a Cannel coal mine. Cost, £1,550. Grant, £50.

## Grants

*In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."*

At a Meeting held at the Society's House, 7, Whitehall, on July 16th, 1866, (the only meeting during the present quarter,) grants of money, amounting to £1,270<sup>1</sup>, were made in behalf of the following objects:—

*Building new Churches* at Bromley-by-Bow, St. Michael, Middlesex; Sawrey, in the Parish of Hawkshead, near Carlisle; Sneinton, near Nottingham; Staincliffe, Parish of Dewsbury, York; and Tilford, in the Parish of Farnham, Surrey.

*Rebuilding the Churches* at Great Ayton, near Northallerton; Dinedor, near Hereford; Melton, near Woodbridge; Meol Brace, near Shrewsbury; Prendergast, near Haverfordwest; Shaftesbury, St. James, Dorset; and Winterbourne Earls, near Salisbury.

*Enlarging or otherwise increasing the accommodation in the Churches* at Amport, near Andover; Martinhoe, near Barnstaple; Milford, St. Katherine, Pembroke; and Peckham Chapel, Surrey.

*Re-arranging the seats and restoring the Churches* at Ashby Parva, near Lutterworth; Brinsop, near Hereford; Dinton, near Aylesbury; Fremington, near Barnstaple; Ingatestone, Essex; Marshfield, near Cardiff; and Wereham, near Brandon.

The grants formerly made towards rebuilding the Churches at Bradley, near Bromsgrove, and Hockworthy, near Wellington, Devon; and towards reseating and restoring the Churches at Caerleon, and Rotherfield Grays, were each increased.

A grant was also made from the School Church and Mission House Fund towards building a School Church at Twerton, near Bath.

The Society likewise accepted the Trust of Repair Funds for the new Churches at Highbury, St. Saviour, Middlesex; Hindley, St. Peter, Lancashire; and Colne, Christ Church, Lancashire.

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<sup>1</sup> The grants made at this Meeting, in consequence of the great exhaustion of the Society's funds, were not more than one-third in each case of what would formerly have been given. As regards the Special Fund also, several outstanding applications still remain, with but a balance of £10 on the part of the Committee to give them a favourable reply. Contributions, therefore, to the Society's funds are most urgently needed.

*Quarterly List of SERMONS preached, and MEETINGS held, in aid  
of the Incorporated Church Building Society.*

\*. The letter O denotes Offertory; S, Sermon; M, Meeting; A, Association.

**Diocese of Canterbury.**

**York.**

**London.**

June 26	St. George's, Han. Sq.	A £5	3	0
Aug. 29	Twickenham, Montpelier Chapel	S	4	12 8

**Durham.**

**Winchester.**

June 20	Worplesdon	S	4	9 8
21	Thames Ditton	S	16	4 1
July 24	Farncombe	S	8	15 3
26	Whitchurch	S	6	11 1
26	Laverstoke	S	2	9 0
Aug. 7	Womersley	S	2	10 1
7	Shamley Green	S	1	2 3
15	Ash	S	8	7 0
17	York Town	S	12	0 7 1
21	Hambleton	S	5	0 5

**Bangor.**

Aug. 15	Bangor Diocesan	A	27	3 1
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**Bath and Wells.**

July 10	West Harptree	S	1	11 4
Aug. 28	Templecombe	S	2	12 6

**Carlisle.**

**Chester.**

**Chichester.**

July 14	Hove, St. John's	S	22	11 10
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**Ely.**

July 4	Great Catworth	S	2	16 0
19	Comberton	S	2	10 0
19	Stanground	S	2	0 0
19	Farcet	S	1	10 0
31	Ousden	S	3	2 3
Aug. 7	Huntingdon, St. Mary	S	6	0 4
7	Godmanchester	S	3	0 0

**Exeter.**

July 14	St. Breward	S	1	5 6
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**Gloucester and Bristol.**

July 3	Horton	S	1	10 0
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**Hereford.**

**Lichfield.**

July 9	Eccleshall	S	8	14 2
9	Chebsey	S	1	11 9
9	Stone, Christchurch	S	3	14 1

July 12	Eccleshall, additional	£0	5	0
Aug. 6	Fauls' Church	S	1	10 4

**Lincoln.**

July 3	Springthorpe	S	0	15 0
31	Filixborough, for 1864	S	1	11 0
31	„ for 1865	S	4	0 1
Aug. 29	Gainsborough, Holy Trinity	S	2	10 0

**Llandaff.**

July 5	Llanishen	S	2	9 0
5	Llanvane	S	0	10 0
25	Dowlais	S	4	16 0
Aug. 9	Aberdare, St. Elvan's	S	4	10 6
30	Rockfield	S	2	6 2

**Manchester.**

**Norwich.**

June 25	Ovington	S	0	5 0
July 26	Walpole, St. Peter	S	1	13 9

**Oxford.**

July 18	Thatcham	S	7	14 0
20	Old Windsor	S	3	10 4
Aug. 2	Little Brickhill	S	1	12 0
8	Drayton Parslow	S	0	18 4
21	Swanbourne	S	3	10 3

**Peterborough.**

July 4	Oundle	S	4	0 0
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**Ripon.**

July 30	Cleckheaton	S	4	5 0
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**Rochester.**

June 20	Maplestead	S	1	3 0
July 3	Tring	M	1	3 8
3	„ (portion)	S	0	15 2
16	Levesden	S	12	8 6
17	Brentwood	A	5	3 0
Aug. 15	Earl's Colne	S	6	6 6
27	West Hyde, St. Thomas	S	2	6 8

**Salisbury.**

**St. Asaph.**

July 10	Bwlch-y-Cibau	S	2	5 6
Aug. 15	Llanasa	S	1	10 8

**St. David's.**

July 10	Cwmtoyddwr	S	3	1 9
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**Worcester.**

Aug. 14	Lower Mitton	S	4	10 9
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**Sodor and Man.**

# Incorporated Society

FOR PROMOTING THE  
ENLARGEMENT, BUILDING, AND REPAIRING  
OF CHURCHES AND CHAPELS  
In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better Collection and Application of Voluntary Contributions, for the purpose of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

*Patron,*  
**HER MAJESTY THE QUEEN.**

*President,*  
**HIS GRACE THE ARCHBISHOP OF CANTERBURY.**

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Number of Additional Seats obtained . . . . .		1,863,129
Number of Free Seats . . . . .		1,036,890
Amount contributed by the Society . . . . .		£744,223
Number of <i>Mission Churches</i> aided . . . . .		51
Amount contributed . . . . .		£1,754
Number of <i>Repair Funds</i> deposited with the Society . . . . .		156
Amount invested . . . . .		£35,317

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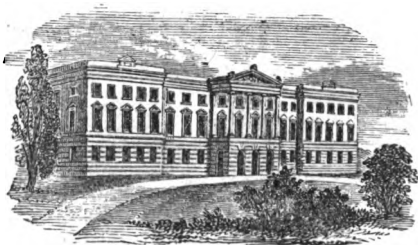
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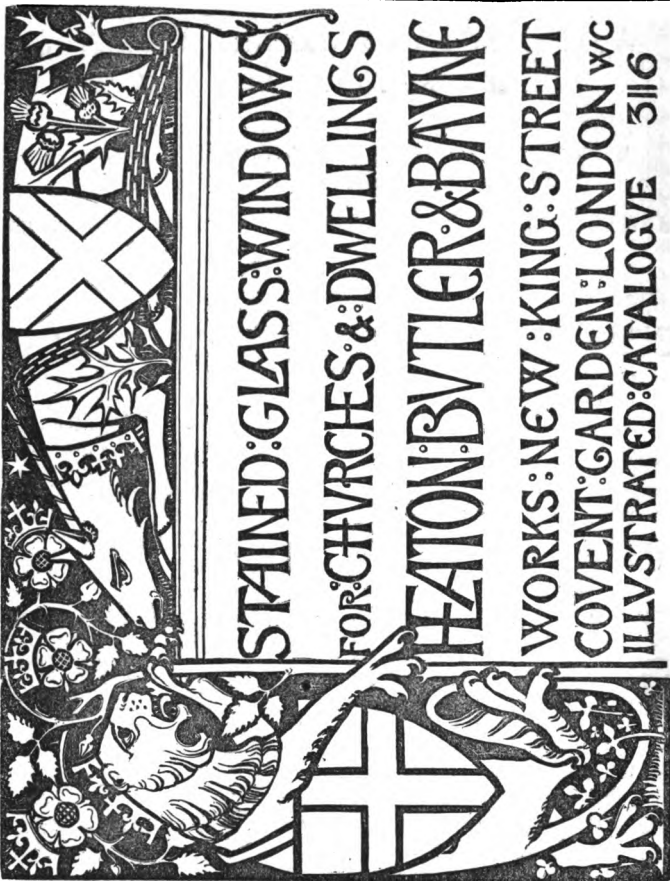
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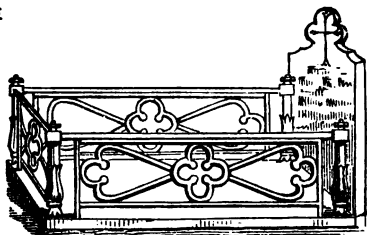
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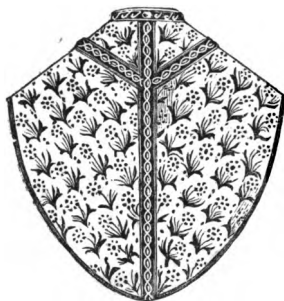
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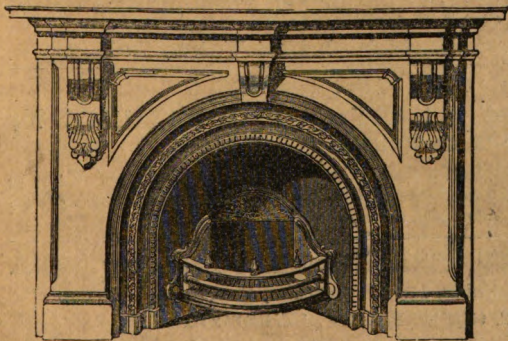
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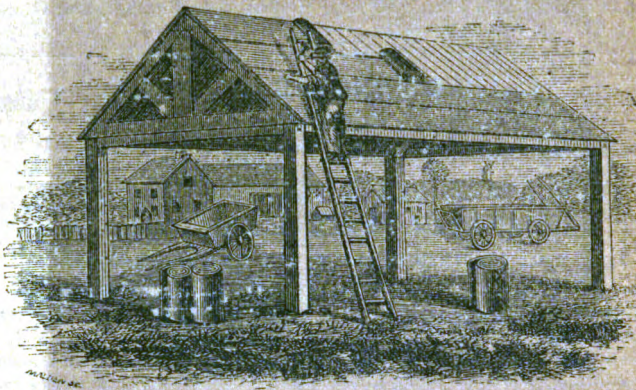


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